BRIHAT SAMHITA

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तथा च व्यासमुनिः ।

अश्वानृष्यसवर्णांस्तु हंसवर्णैर्हयोत्तमैः ।
व्यामिश्रयद्रणे कर्णः पाण्डवाञ्छादयन् शरैः ॥

तथा च ।

ते हया बहुशोभन्ते विमिश्रा वातरंहसः ।
सितासिता महावर्णा यथा व्योम्नि वलाहकाः ॥

तथा च गर्गः ।

ऋष्यमूर्धा नीलपादः प्राग्भागे यश्च पाण्डुरः ।
पश्चिमो नीलवर्णः स्यात्सोऽपि भर्तुर्विवृद्धिदः ॥

कुट्टकः कुटिलश्चैव जटिलो वामनस्तथा ।
ते चत्वारः श्रियः पुत्रा नालक्ष्मीके वसन्ति ते ॥९॥

Sloka 9.—"The four classes of goats, *viz.*, Kuttaka, Kutila, Jatila, and Vamana are the sons of the Goddess of Wealth that do not dwell in a poverty-stricken place."

अथाप्रशस्ताः खरतुल्यनादाः प्रदीप्तपुच्छाः कुनखा विवर्णाः ।
निकृत्तकर्णा द्विपमस्तकाश्च भवन्ति ये चासिततालुजिह्वाः ॥१०॥

Sloka 10.—Now, the goats that bleat like donkeys, that have crooked or erect tails, mis-shapen nails, inauspicious colours, cut-ears, elephantine heads and dark palate and tongue, are not auspicious.

वर्णैः प्रशस्तैर्मणिभिः प्रयुक्ता मुण्डाश्च ये ताम्रविलोचनाश्च ।
ते पूजिता वेश्मनि मानवानां सौख्यानि कुर्वन्ति यशः श्रियं च ॥

Sloka 11.—The goats that have commendable colours, Manis, hornless heads and red eyes give happiness, fame and wealth to men when worshipped at home.

Thus ends the 65th Adhyaya on the Signs of Goats.

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अश्वलक्षणम् ॥६६॥ Signs of Horses.

दीर्घग्रीवाक्षिकूटस्त्रिकहृदयपृथुस्ताम्रताल्वोष्ठजिह्वः
सूक्ष्मत्वक्केशवालः सुशफगतिमुखो ह्रस्वकर्णोष्ठपुच्छः ।
जङ्घाजानूरुवृत्तः समसितदशनश्चारुसंस्थानरूपो
वाजी सर्वाङ्गशुद्धो भवति नरपतेः शत्रुनाशाय नित्यम् ॥१॥

Sloka 1.—A horse is perfect or flawless in limbs, when it has the neck and sockets of eyes, long ; rump and heart, broad ; palate, lips and tongue, red ; skin, hair and tail, fine ; hoofs, face and gait, fine ; ears, upper lip and root of the tail, short; shanks, knees and thighs, round ; white and uniform teeth, and a beautiful appearance. Such a horse always conduces to the destruction of the King's enemies.

अश्रुपातहनुगण्डहृद्गलप्रोथशङ्खकटिबस्तिजानुनि ।
मुष्कनाभिककुदे तथा गुदे सव्यकुक्षिचरणे तथाशुभाः ॥२॥

Sloka 2.—Inauspicious are the chargers that have hairy circles under the eyes, the jaws, on the cheeks, heart, throat, nose, temple, hip, abdomen, knee, scrotum, navel, shoulder, anus, (or junction of neck and collar-bone), right side of stomach and legs.

ये प्रपाणगलकर्णसंस्थिताः पृष्ठमध्यनयनोपरि स्थिताः ।
ओष्ठसक्थिभुजकुक्षिपार्श्वगास्ते ललाटसहिताः सुशोभनाः ॥३॥

Sloka 3.—Auspicious are the hairy circles on the upper lip, throat, ears, in the middle of the back, near the brows, on the lips, haunches, fore-legs, upper parts of left legs, flanks and the space between the brows.

तेषां प्रपाण एको ललाटकेशेषु च ध्रुवावर्त्ताः ।
रन्ध्रोपरन्ध्रमूर्धनि वक्षसि चेति स्मृतौ द्वौ द्वौ ॥४॥

Slokas 4.—Among the (ten) necessary hairy circles, there is one on the lower side of the upper lip, one in the hairs of the fore-head, two between the belly and the navel, two just above that, two on the head and two on the breast.

षड्भिर्दन्तैः सिताभैर्भवति हयशिशुस्तैः कषायैर्द्विवर्षः
सन्दंशैर्मध्यमान्त्यैः पतितसमुदितैस्त्र्यब्धिपञ्चाब्दिकाश्वः ।
सन्दंशानुक्रमेण त्रिकपरिगणिताः कालिकाः पीतशुक्लाः
काचा मक्षीकशङ्खावटचलनमतो दन्तपातं च विद्धि ॥५॥

Sloka 5.—A colt (of one year) has six white teeth, which become tawny when it is two years old; when it is three years, the incisors fall and reappear; when four years, the next teeth; when five years, the last teeth. The same three teeth will after every subsequent period of three years become black, yellow, white, coloured like काच, coloured like black salt, wax, conch shell, become hollow, shaky and at last fall out.

Thus ends the 66th Adhyaya on "the Signs of Horses."

हस्तिलक्षणम् ॥६७॥ Signs of Elephants.

मध्वाभदन्ताः सुविभक्तदेहा न चोपदिग्धा न कृशाः क्षमाश्च ।
गात्रैः समैश्चापसमानवंशा वराहतुल्यैर्जघनैश्च भद्राः ॥१॥

Sloka 1.—The elephants whose tusks bear the colour of honey, which have limbs proportionately developed, are not too stout, nor too lean, are fit for work, have equal limbs, back-bone similar to a bow and hips like those of boars are called Bhadras.

वक्षोऽथ कक्षावलयः श्लथाश्च लम्बोदरस्त्वग्बृहती गलश्च ।
स्थूला च कुक्षिः सह पेचकेन सैंही च दृङ्मन्दमतङ्गजस्य ॥२॥

Sloka 2.—The characteristics of the class designated Manda are: a slack breast, loose folds on the waist, a hanging belly, a thick skin and neck, a huge abdomen and root of the tail, and the look of a lion.

मृगास्तु ह्रस्वाधरवालमेढ्रास्तन्वङ्घ्रिकण्ठद्विजहस्तकर्णाः ।
स्थूलेक्षणाश्चेति यथोक्तचिह्नैः सङ्कीर्णनागा व्यतिमिश्रचिह्नाः ॥३॥

Sloka 3.—Those that have short lip, tail and penis, slender feet, neck, teeth, trunk and ears and large eyes are known as Mrigas. Those that belong to the class of Sankirna have the characteristics of the above classes intermingled.

ह्स्वोदर is another reading-

पञ्चोन्नतिः सप्त मृगस्य दैर्घ्यमष्टौ च हस्ताः परिणाहमानम् ।
एकद्विवृद्धावथ मन्दभद्रौ सङ्कीर्णनागोऽनियतप्रमाणः ॥४॥

Sloka 4.—The height of the Mriga is 5 cubits; length, 7 cubits; and girth, 8 cubits. These numbers increased by one are those of the Manda (*i. e.*, 6, 8 and 9 respectively); by two, of Bhadra (7, 9 and 10 cubits). The Sankirna has no fixed dimensions.

भद्रस्य वर्णो हरितो मदश्च मन्दस्य हारिद्रकसन्निकाशः ।
कृष्णो मदश्चाभिहितो मृगस्य सङ्कीर्णनागस्य मदो विमिश्रः ॥५॥

Sloka 5.—The colour of the Bhadra and its ichor is green; of Manda and its ichor, yellow; of Mriga, dark; and of Sankirna, mixed.

ताम्रोष्ठतालुवदनाः कलविङ्कनेत्राः
स्निग्धोन्नताग्रदशनाः पृथुलायतास्याः ।
चापोन्नतायतनिगूढनिमग्नवंशा-
स्तन्वेकरोमचितकूर्मसमानकुम्भाः ॥६॥

विस्तीर्णकर्णहनुनाभिललाटगुह्याः
कूर्मोन्नतद्विनवविंशतिभिर्नखैश्च ।
रेखात्रयोपचितवृत्तकराः सुवाला
धन्याः सुगन्धिमदपुष्करमारुताश्च ॥७॥

Slokas 6-7.—Auspicious are the elephants that have lips, palate and mouth red, eyes like those of a sparrow; tusks, glossy and raised at the tips; face, long and broad; the back-bone arched, long, not protruding and lying deep; the frontal globes, like the back of a tortoise and covered with thin and scanty hair; the ears, jaws, navel, forehead and penis broad; the nails convex like a tortoise, numbering 18 or 20; the trunk round and covered with three lines; the hairs fine, and ichor and breath, of good odour.

दीर्घाङ्गुलिरक्तपुष्कराः सजलाम्भोदनिनादबृंहिणः ।
बृहदायतवृत्तकन्धरा धन्या भूमिपतेर्मतङ्गजाः ॥८॥

Sloka 8.—Elephants with long fingers and red tip of the trunk, with a voice (trumpeting) like the thunder of clouds, and with a long, broad and round neck, bring luck to the King.

The commentator states that by finger is meant the fleshy projection in its foot, and by पुष्कर, the whole pad of foot.

निर्मदाभ्यधिकहीननखाङ्गान् कुब्जवामनकमेषविषाणान् ।
दृश्यकोशफलपुष्करहीनान् श्यावनीलशबलासिततालून् ॥९॥
स्वल्पवक्त्ररुहमत्कुणषण्ढान् हस्तिनीं च गजलक्षणयुक्ताम् ।
गर्भिणीं च नृपतिः परदेशं प्रापयेदतिविरूपफलास्ते ॥१०॥

Slokas 9-10.—Elephants that are never intoxicated, that have too many or too few nails and limbs, that are crooked or dwarfed, that have tusks similar to the horns of a goat, that have prominent testicles, that lack the extremity of the trunk, that have the palate dusky, blue, variegated or black, that have small tusks or no tusks at all, or are without sex; as well as a female elephant that has some characteristics of the male, and one that is pregnant, should the King order to be removed to another country, as they produce very dire consequences.

Here कुब्ज, वामन, मत्कुण are particular types of elephants.

Thus ends the 67th Adhyaya on "the Signs of Elephants."

पुरुषलक्षणम् ॥६८॥ Signs of Men.

उन्मानमानगतिसंहतिसारवर्ण-
स्नेहस्वरप्रकृतिसत्वमनूकमादौ ।
क्षेत्रं मृजां च विधिवत् कुशलोऽवलोक्य
सामुद्रविद्वदति यातमनागतं वा ॥१॥

Sloka 1.—A clever astrologer who knows the physical features of human beings, carefully observes in the beginning according to the rules, the height, weight, gait, compactness, strength, complexion, glossiness, voice, natural character, courage, impressions of previous birth, parts of the body and natural lustre, and reveals the past and the future.

अस्वेदनौ मृदुतलौ कमलोदराभौ
श्लिष्टाङ्गुली रुचिरताम्रनखौ सुपार्ष्णी ।
उष्णौ शिराविरहितौ सुनिगूढगुल्फौ
कूर्मोन्नतौ च चरणौ मनुजेश्वरस्य ॥२॥

Sloka 2.—A King's feet do not perspire, have soft soles, have the lustre of the interior of a lotus, have compact toes, beautiful and red nails, fine heels, warmth, no veins, well-sunken ankle-joints and an arch like the back of a tortoise.

शूर्पाकारविरूक्षपाण्डुरनखौ वक्रौ शिरासन्ततौ
संशुष्कौ विरलाङ्गुली च चरणौ दारिद्र्यदुःखप्रदौ ।
मार्गायोत्कटकौ कषायसदृशौ वंशस्य विच्छेददौ
ब्रह्मघ्नौ परिपक्वमृद्द्युतितलौ पीतावगम्यारतौ ॥३॥

Sloka 3.—Poverty and grief are produced by feet that have the shape of winnowing baskets, that are very rough, that have white nails, that are long or crooked, that are full of veins, that are very dry and have far-removed toes; travelling, by those that are elevated in the middle; destruction of the family, by those that are tawny; murder of a Brahmin, by those whose soles have the colour of burnt earth; and cohabitation with forbidden women, by those that are yellow.

प्रविरलतनुरोमवृत्तजङ्घा द्विरदकरप्रतिमैर्वरोरुभिश्च ।
उपचितसमजानवश्च भूपा धनरहिताः श्वमृगालतुल्यजङ्घाः ॥४॥

Sloka 4.—The shanks being round, with sparse and thin hair, the thighs, beautiful and resembling elephant's trunk, and the knees well-developed (fleshy) and even, make one a king; while shanks resembling those of a jackal or dog make one penniless.

रोमैकैकं कूपके पार्थिवानां द्वे द्वे ज्ञेये पण्डितश्रोत्रियाणाम् ।
त्र्याद्यैर्निःस्वा मानवा दुःखभाजः केशाश्चैवं निन्दिताः पूजिताश्च ।५।

Sloka 5.—Kings have a single hair in a pore and scholars and vedic experts, two in one. Three and more hairs in one make men penurious and miserable. In the same manner are the hairs on the head auspicious and inauspicious as the case may be.

निर्मांसजानुर्म्रियते प्रवासे सौभाग्यमल्पैर्विकटैर्दरिद्राः ।
स्त्रीनिर्जिताश्चैव भवन्ति निम्नै राज्यं समांसैश्च महद्भिरायुः ॥६॥

Sloka 6.—A man with bony knees dies abroad ; one with small ones, becomes fortunate ; one with large and ugly ones, indigent ; one with sunken ones, vanquished by women ; one with fleshy ones, ruler of a kingdom ; and one with thick ones, long-lived.

लिङ्गेऽल्पे धनवानपत्यरहितः स्थूलेऽपि हीनो धनै-
र्मेढ्रे वामनते सुतार्थरहितो वक्रोऽन्यथा पुत्रवान् ।
दारिद्र्यं विनते त्वधोऽल्पतनयो लिङ्गे शिरासन्तते
स्थूलग्रन्थियुते सुखी मृदुकरोऽत्यन्तं प्रमेहादिभिः ॥७॥

Sloka 7.—A man with a small penis becomes wealthy, but without issue ; one with a stout one, poor ; with one bent towards the left, devoid of children and wealth ; with one turned towards (bent) the right, blessed with sons ; with one bent on the lower side, indigent ; with one full of veins, begets few children ; with one with a thick knot, becomes happy ; and with a soft one, dies of gonorrhoea and the like.

कोशनिगूढैर्भूपा दीर्घैर्भग्नैश्च वित्तपरिहीनाः ।
ऋजुवृत्तशेफसो लघुशिरालशिश्नाश्च धनवन्तः ॥८॥

Sloka 8.—Men with the genital organ hidden in sheath-like skin become kings ; with a long and split one, devoid of wealth ; and with a straight and round one as well as with one having slender veins, wealthy.

जलमृत्युरेकवृषणो विषमैः स्त्रीचञ्चलः समैः क्षितिपः ।
ह्रस्वायुश्चोद्बद्धैः प्रलम्बवृषणस्य शतमायुः ॥९॥

Sloka. 9.—A man with only one testicle finds a watery grave; with unequal ones, becomes addicted to concubinage; with equal ones, a king; with ones raised high, short-lived; and with hanging (pendent) ones, lives for a hundred years.

रक्तैराढ्या मणिभिर्निर्द्रव्याः पाण्डुरैश्च मलिनैश्च ।
सुखिनः सशब्दमूत्रा निःस्वा निःशब्दधाराश्च ॥१०॥
द्वित्रिचतुर्धाराभिः प्रदक्षिणावर्त्तवलितमूत्राभिः ।
पृथिवीपतयो ज्ञेया विकीर्णमूत्राश्च धनहीनाः ॥११॥
एकैव मूत्रधारा वलिता रूपप्रदा न सुतदात्री ।
स्निग्धोन्नतसममणयो धनवनितारत्नभोक्तारः ॥१२॥
मणिभिश्च मध्यनिम्नैः कन्यापितरो भवन्ति निःस्वाश्च ।
बहुपशुभाजो मध्योन्नतैश्च नात्युल्बणैर्धनिनः ॥१३॥

Slokas 10-13.—Men possessing a red end of the generating organ become opulent; a whitish or dark one, penniless; urinating noisily, happy; without any sound, poor; with two, three or four streams of urine turning in a circular fashion from left to right, kings; with scattered urine, poverty-stricken; with a single stream turned like a circle, blessed with fine features, but without issue; with the tip glossy (tender), raised and even, enjoy wealth, women and gems; with the tip depressed in the middle, become fathers of girls and penurious; with one raised in the middle, owners of many domestic animals; and with a stout one, devoid of money.

In Sloka 12, 2nd पाद, रूपप्रधानसुतदात्री is another reading, and the translation will then be "blessed with handsome children."

परिशुष्कवस्तिशीर्षैर्धनरहिता दुर्भगाश्च विज्ञेयाः ।
कुसुमसमगन्धशुक्रा विज्ञातव्या महीपालाः ॥१४॥

मधुगन्धे बहुवित्ता मत्स्यसगन्धे बहून्यपत्यानि ।
तनुशुक्रः स्त्रीजनको मांससगन्धो महाभोगी ॥१५॥
मदिरागन्धे यज्वा क्षारसगन्धे च रेतसि दरिद्रः ।
शीघ्रं मैथुनगामी दीर्घायुरतोऽन्यथाल्पायुः ॥१६॥

Slokas 14-16.—Men with the upper part of the abdomen dry without flesh are indigent and disliked by the people; with their semen having the smell of flowers, become kings; having the smell of honey, very opulent; of fish, beget too many children; of flesh, become addicted to sensual pleasures; of liquor, sacrificers; of salt, utterly penniless; with thin semen, beget daughters; those who have too frequent sexual congress (or those who have orgasm too soon ?), live long; and those who have it very rarely (whose orgasm takes place very late ?) are short-lived.

निःस्वोऽतिस्थूलस्फिक् समांसलस्फिक् सुखान्वितो भवति ।
व्याघ्रान्तोऽध्यर्धस्फिग्मण्डूकस्फिग्नराधिपतिः ॥१७॥

Sloka 17.—A man with very stout buttocks becomes poor; with fleshy or muscular ones, happy; with ones of one and a half the usual size (or with an extra half buttock), a killer of tigers; and with frog-like ones, a king.

सिंहकटिर्मनुजेन्द्रः कपिकरभकटिर्धनैः परित्यक्तः ।
समजठरा भोगयुता घटपिठरनिभोदरा निःस्वाः ॥१८॥

Sloka 18.—A man with a leonine waist becomes a king; with one like that of a monkey or camel, is devoid of wealth; with an even belly, enjoys pleasures; and with a belly resembling a pot or a frying pan, becomes penniless

अविकलपार्श्वा धनिनो निम्नैर्वक्रैश्च भोगसन्त्यक्ताः ।
समकुक्षा भोगाढ्या निम्नाभिर्भोगपरिहीनाः ॥१९॥

उन्नतकुक्षाः क्षितिपाः कुटिलाः स्युर्मानवा विषमकुक्षाः ।
सर्पोदरा दरिद्रा भवन्ति बह्वाशिनश्चैव ॥२०॥

Slokas 19-20.—Those with fleshy sides become wealthy; with sunken and crooked ones, are devoid of the pleasures of life; with an even stomach, enjoy the pleasures of life; with a sunken one are without happiness; with a high one, become kings; with an uneven one, crafty; with a serpentine (very long and thin) one, penniless and gluttonous.

परिमण्डलोन्नताभिर्विस्तीर्णाभिश्च नाभिभिः सुखिनः ।
अल्पा त्वदृश्यनिम्ना नाभिः क्लेशावहा भवति ॥२१॥
वलिमध्यगता विषमा शूलाद्बाधां करोति नैःस्व्यं च ।
शाठ्यं वामावर्त्ता करोति मेधां प्रदक्षिगतः ॥२२॥
पार्श्वायाता चिरायुषमुपरिष्टाच्चेश्वरं गवाढ्यमधः ।
शतपत्रकर्णिकाभा नाभिर्मनुजेश्वरं कुरुते ॥२३॥

Slokas 21-23.—People become happy by a navel that is round, raised and broad; afflicted with troubles by one that is small, almost invisible and deep; poor and die of colic (or wound from a spike) by one that is surrounded by folds of skin and uneven; rogues by one that is turned from right to left; intelligent by one that is turned from left to right; long-lived by one that is elongated at the sides; lords by one that is broad at the upper end; owners of cattle, at the lower end; and kings by one that resembles the knob in the centre of a lotus.

शस्त्रान्तं स्त्रीभोगिनमाचार्यं बहुसुतं यथासंख्यम् ।
एकद्वित्रिचतुर्भिर्वलिभिर्विन्द्यान्नृपं त्ववलिम् ॥२४॥
विषमवलयो मनुष्या भवन्त्यगम्याभिगामिनः पापाः ।
ऋजुवलयः सुखभाजः परदारद्वेषिणश्चैव ॥२५॥

Slokas 24-25.—People with one, two, three, four or no folds at all on their belly become in order slain with weapons, enjoyers of many women, preceptors of men, fathers of many sons, or kings; with unequal folds, sinners and addicted to forbidden women; and with straight ones, happy and haters of (without taste for) others' wives.

मांसलमृदुभिः पार्श्वैः प्रदक्षिणावर्तरोमभिर्भूपाः ।
विपरीतैर्निर्द्रव्याः सुखपरिहीनाः परप्रेष्याः ॥२६॥

Sloka 26.—People with sides fleshy, tender and possessed of hairy circles going from left to right become kings; whereas those with sides of contrary characteristics are devoid of happiness and are slaves of others.

सुभगा भवन्त्यनुद्बद्धचूचुका निर्धना विषमदीर्घैः ।
पीनोपचितनिमग्नैः क्षितिपतयश्चूचुकैः सुखिनः ॥२७॥

Sloka 27.—People with not raised nipples become fortunate; with unequal and long ones, penurious; with stout, muscular and sunken ones, kings and happy.

हृदयं समुन्नतं पृथु न वेपनं मांसलं च नृपतीनाम् ।
अधनानां विपरीतं खररोमचितं शिरालं च ॥२८॥

Sloka 28.—A heart that is raised, large, muscular and not convulsive, bespeaks kings; one contrary to the above and full of veins and rough and thick hair, denotes the penurious.

समवक्षसोऽर्थवन्तः पीनैः शूरा ह्यकिञ्चनास्तनुभिः ।
विषमं वक्षो येषां ते निःस्वाः शस्त्रनिधनाश्च ॥२९॥

Sloka 29.—Those who have an even chest, become wealthy; a muscular one, heroes; a weak one, penniless (or without manliness ?), and an uneven one, indigent and meet their end by weapons.

विषमैर्विषमो जत्रुभिरर्थविहीनोऽस्थिसन्धिपरिणद्धैः ।
उन्नतजत्रुर्भोगी निम्नैर्निःस्वोऽर्थवान् पीनैः ॥३०॥

Sloka 30.—One who has undulating collar bones becomes cruel; with many bony knots or joints, poor; raised ones, enjoys pleasures; sunken ones, poor; and stout ones, wealthy.

चिपिटग्रीवो निःस्वः शुष्का सशिरा च यस्य वा ग्रीवा ।
महिषग्रीवः शूरः शस्त्रान्तो वृषसमग्रीवः ॥३१॥
कम्बुग्रीवो राजा प्रलम्बकण्ठः प्रभक्षणो भवति ।
पृष्ठमभग्नमरोमशमर्थवतामशुभदमतोऽन्यत् ॥३२॥

Slokas 31-32.—One is penniless with a neck flat or dry (without flesh) and full of veins; heroic with one like that of a buffalo; meets with one's end by weapons with a neck similar to that of a bull; a king with one having three folds or lines; a spend-thrift (glutton ?) with one hanging (long ?) one. Men become wealthy with their back, not split and without hair; and miserable with one of contrary characteristics.

अस्वेदनपीनोन्नतसुगन्धसमरोमसङ्कुलाः कक्षाः ।
विज्ञातव्या धनिनामतोऽन्यथार्थैर्विहीनानाम् ॥३३॥

Sloka 33.—Men with arm-pits, not perspiring, plump, raised, good-smelling, even and hairy are to be known as wealthy; otherwise, as penniless.

निर्मांसौ रोमचितौ भग्नावल्पौ च निर्धनस्यांसौ ।
विपुलावव्युच्छिन्नौ सुश्लिष्टौ सौख्यवीर्यवताम् ॥३४॥

Sloka 34.—A poor man has shoulders full of hair, split, small and without flesh, while those who possess happiness and valour have shoulders, that are large unsplit and compact.

करिकरसदृशौ वृत्तावाजान्ववलम्बिनौ समौ पीनौ ।
बाहू पृथिवीशानामधनानां रोमशौ ह्रस्वौ ॥३५॥

Sloka 35.—Kings have arms that are like the trunks of elephants, round, hanging down to the knees, equal and plump; whereas the poor, hairy and short.

हस्ताङ्गुलयो दीर्घाश्चिरायुषामवलिताश्च सुभगानाम् ।
मेधाविनां च सूक्ष्माश्चिपिटाः परकर्मनिरतानाम् ॥३६॥
स्थूलाभिर्धनरहिता बहिर्नताभिश्च शस्त्रनिर्याणाः ।
कपिसदृशकरा धनिनो व्याघ्रोपमपाणयः पापाः ॥३७॥

Slokas 36-37.—Long-lived persons have long fingers; the fortunate, not bent ones (straight); the intelligent, lean ones; slaves, flat ones; the poor, very thick ones; those who are destined to die by weapons have fingers bent backwards. The wealthy have hands similar to those of monkeys; and sinners, of tigers.

मणिबन्धनैर्निगूढैर्दृढैश्च सुश्लिष्टसन्धिभिर्भूपाः ।
हीनैर्हस्तच्छेदः श्लथैः सशब्दैश्च निर्द्रव्याः ॥३८॥

Sloka 38.—Wrists that are hidden, firm and of compact joints make men kings; deficient wrists indicate the cutting of hands; loose and sounding ones, poverty.

पितृवित्तेन विहीना भवन्ति निम्नेन करतलेन नराः ।
संवृतनिम्नैर्धनिनः प्रोत्तानकराश्च दातारः ॥३९॥
विषमैर्विषमा निःस्वाश्च करतलैरीश्वरास्तु लाक्षाभैः ।
पीतैरगम्यवनिताभिगामिनो निर्धना रूक्षैः ॥४०॥

Slokas 39-40.—Men with sunken palms are without patrimony; with palms containing circular depressions, rich; with raised ones, philanthropists; with unequal or uneven ones, cruel and poor; with those red like lac;

wealthy ; with yellowish ones, addicted to forbidden women ; and with rough and dry ones, penniless.

तुषसदृशनखाः क्लीबाश्चिपिटैः स्फुटितैश्च वित्तसन्त्यक्ताः ।
कुनखविवर्णैः परतर्कुकाश्च ताम्रैश्चमूपतयः ॥४१॥

Sloka 41.—Impotent are those that have 'nails similar to husk, *i. e*, rough and containing many lines ; impoverished, that have flat and split ones ; others' dependents, that have dirty and colourless ones ; and commanders of armies, that have red ones.

अङ्गुष्ठयवैराढ्याः सुतवन्तोऽङ्गुष्ठमूलजैश्च यवैः ।
दीर्घाङ्गुलिपर्वाणः सुभगा दीर्घायुषश्चैव ॥४२॥

Sloka 42.—Rich are those that have the figure of barley-corn in the middle of their thumb ; blessed with sons, when the figure is at the bottom of the thumb ; and fortunate and long-lived, if the joints of the fingers be long.

स्निग्धा निम्ना रेखा धनिनां तद्व्यत्ययेन निःस्वानाम् ।
विरलाङ्गुलयो निःस्वा धनसञ्चयिनो घनाङ्गुलयः ॥४३॥

Sloka 43.—The wealthy have glossy and deep lines on their palms; the poor, rough and not deep ones. The poor have their fingers far removed from one another ; and the hoarders of wealth, thick ones.

तिस्रो रेखा मणिबन्धनोत्थिताः करतलोपगा नृपतेः ।
मीनयुगाङ्कितपाणिर्नित्यं सत्रप्रदो भवति ॥४४॥
वज्राकारा धनिनां विद्याभाजां च मीनपुच्छनिभाः ।
शंखातपत्रशिबिकागजाश्वपद्मोपमा नृपतेः ॥४५॥
कलशमृणालपताकाङ्कुशोपमाभिर्भवन्ति निधिपालाः ।
दामनिभाभिश्चाढ्याः स्वस्तिकरूपाभिरैश्वर्यम् ॥४६॥

चक्रासिपरशुतोमरशक्तिधनुःकुन्तसन्निभा रेखाः ।
कुर्वन्ति चमूनाथं यज्वानमुलूखलाकाराः ॥४७॥
मकरध्वजकोष्ठागारसन्निभाभिर्महाधनोपेताः ।
वेदीनिभेन चैवाग्निहोत्रिणो ब्रह्मतीर्थेन ॥४८॥
वापीदेवकुलाद्यैर्धर्मं कुर्वन्ति च त्रिकोणाभिः ।
अङ्गुष्ठमूलरेखाः पुत्राः स्युर्दारिकाः सूक्ष्माः ॥४९॥
रेखाः प्रदेशिनिगताः शतायुषं कल्पनीयमूनाभिः ।
छिन्नाभिर्द्रुमपतनं बहुरेखारेखिणो निःस्वाः ॥५०॥

Slokas 44-50.—Three lines starting from the wrist and going towards the palm make one a king. One with a palm marked with a pair of fishes performs sacrifice daily (feeds the worthy); men with diamond-shaped figures, become wealthy; with fish-tail figures, scholars; with the figures of conch, umbrella, palanquin, elephant, horse and lotus, kings; with those of a pitcher, lotus-stalk, flag and goad, very rich with buried treasures; with rope-like ones, wealthy; with those of Swasthika, lords; with those of a wheel, swords, axe, lance, spike, bow and Kunta (spear), commanders of armies; with those of mortar, sacrificers; with those of a crocodile, banner and store-room, blessed with immence wealth; with an altar-like root of the thumb, worshippers of the sacred fire; with the figures of a quadrangular tank, temple and the like as of triangles, performers of religigious and meritorious acts. Conspicuous and slender lines at the root of the thumb respectively indicate sons and daughters. The lines (three) touching the fore-finger make one live for 100 years; and for shorter ones, proportionate reduction in age will have to be made. The lines cut in the middle indicate a fall from tree. Those who have either too many lines or no lines at all on their palms become utterly indigent.

अतिकृशदीर्घैश्चिबुकैर्निर्द्रव्या मांसलैर्धनोपेताः ।
बिम्बोपमैरवक्रैरधरैर्भूपास्तनुभिरस्वाः ॥५१॥
ओष्ठैः स्फुटितविखण्डितविवर्णरूक्षैश्च धनपरित्यक्ताः ।
स्निग्धा घनाश्च दशनाः सुतीक्ष्णदंष्ट्राः समाश्च शुभाः ॥५२॥

Slokas 51-52.—Very lean and long chins indicate poverty ; while fleshy ones, wealth ; straight lower lips resembling the Bimba fruit make men kings ; while lean (without flesh) ones, poor. The (upper) lips broken, cut, colourless and dry, make men devoid of money. The teeth being glossy and close-knit, and the canine ones very sharp and equal are auspicious.

जिह्वा रक्ता दीर्घा श्लक्ष्णा सुसमा च भोगिनो ज्ञेया ।
श्वेता कृष्णा परुषा निर्द्रव्याणां तथा तालु ॥५३॥

Sloka 53.—Men that are destined to enjoy the pleasures of life have the tongues and palate red, long, tender and quite even ; whereas the indigent have them, white or dark and rough.

वक्त्रं सौम्यं संवृतममलं श्लक्ष्णं समं च भूपानाम् ।
विपरीतं क्लेशभुजां महामुखं दुर्भगाणां च ॥५४॥

Sloka 54.—The mouth being pleasant, round and closed, clean, soft and even, makes men kings ; being contrary, those that are afflicted with troubles ; and a very big mouth, makes one unfortunate (miserable).

स्त्रीमुखमनपत्यानां शाठ्यवतां मण्डलं परिज्ञेयम् ।
दीर्घं निर्द्रव्याणां भीरुमुखाः पापकर्माणः ॥५५॥
चतुरस्रं धूर्तानां निम्नं वक्रं च तनयरहितानाम् ।
कृपणानामतिह्रस्वं सम्पूर्णं भोगिनां कान्तम् ॥५६॥

Slokas 55-56.—A feminine face belongs to the childless; a round one, to the roguish persons; a long one, to the poor; a cowardly one, to sinners; a quadrilateral one, to the treacherous; a sunken one, to the childless; a very small one, to misers; and a full, fleshy and handsome one, to those who enjoy pleasures.

अस्फुटिताग्रं स्निग्धं श्मश्रु शुभं मृदु च सन्नतं चैव ।
रक्तैः परुषैश्चौराः श्मश्रुभिरल्पैश्च विज्ञेयाः ॥५७॥

Sloka 57.—The mustaches and beard being smooth, well-bent and soft, having unsplit ends, are of good augury; being red, hard and short (sparse), produce thieves.

निर्मांसैः कर्णैः पापमृत्यवश्चर्पटैः सुबहुभोगाः ।
कृपणाश्च ह्रस्वकर्णाः शङ्कुश्रवणाश्चमूपतयः ॥५८॥
रोमशकर्णा दीर्घायुषश्च धनभागिनो विपुलकर्णाः ।
क्रूराः शिरावनद्धैर्व्यालम्बैर्मांसलैः सुखिनः ॥५९॥

Slokas 58-59.—Lean and lank ears lead to a treacherous death; flat ones, to enjoyment of many pleasures; short ones, to miserliness; conical ones, to command of an army; hairy ones, to long life; large (broad) ones, to wealth; those full of veins, to a cruel nature; fleshy and pendent ones, to happiness.

भोगी त्वनिम्नगण्डो मन्त्री सम्पूर्णमांसगण्डो यः ।
सुखभाक् शुकसमनासश्चिरजीवी शुष्कनासश्च ॥६०॥
छिन्नानुरूपयागम्यगामिनो दीर्घया तु सौभाग्यम् ।
आकुञ्चितया चौरः स्त्रीमृत्युः स्याच्चिपिटनासः ॥६१॥
धनिनोऽग्रवक्रनासा दक्षिणविनताः प्रभक्षणाः क्रूराः ।
ऋज्वी स्वल्पच्छिद्रा सुपुटा नासा सभाग्यानाम् ॥६२॥

Slokas 60-62.—Unsunken cheeks indicate enjoyment of pleasures; and full and plump ones, a minister. A nose similar to a parrot's beak gives happiness; a dry (without flesh) one, long life. One apparently cut, connection with forbidden women; a long one, fortune; a curved one, stealing nature; a flat one, death at the hands of a woman; one crooked at the tip, wealth; one turned to the right, cruelty and improvidence; and a straight one with small nostrils and fine slopes, good fortune.

धनिनां क्षुतं सकृद्द्वित्रिपिण्डितं ह्लादि सानुनादं च ।
दीर्घायुषां प्रमुक्तं विज्ञेयं संहतं चैव ॥६३॥

Sloka 63.—Sneezing once, twice or thrice, high-pitched and resonant is the sign of the wealthy; a prolonged one as well as one of the same pitch throughout, of the long-lived.

Others interpret it as:—Only once sneezing is........of the wealthy; twice or thrice sucessively sneezing, high-pitched, resonant, etc.. of the long-lived.

पद्मदलाभैर्धनिनो रक्तान्तविलोचनाः श्रियो भाजः ।
मधुपिङ्गलैर्महार्था मार्जारविलोचनैः पापाः ॥६४॥
हरिणाक्षा मण्डललोचनाश्च जिह्मैश्च लोचनैश्चौराः ।
क्रूराः केकरनेत्रा गजसदृशविलोचनाश्चमूपतयः ॥६५॥
ऐश्वर्यं गम्भीरैर्नीलोत्पलकान्तिभिश्च विद्वांसः ।
अतिकृष्णतारकाणामक्ष्णामुत्पाटनं भवति ॥६६॥
मन्त्रित्वं स्थूलदृशां श्यावाक्षाणां भवति सौभाग्यम् ।
दीना दृग्निःस्वानां स्निग्धा विपुलार्थभोगवताम् ॥६७॥

Slokas 64-67.—Men become wealthy with eyes resembling the petals of a lotus; wealthy and fortunate, with those that have red corners; immensely rich with those coloured tawny like honey; sinners, with feline eyes; thieves, with round and crooked ones resembling those of the gazelle; cruel, with blue ones; commanders of armies, with elephantine ones; wealthy, with deep ones; scholars, with those having the lustre of blue lilies; The eyes that have very dark pupils will be pulled out; broad and thick eyes make ministers; green ones, fortune; humble ones belong to the poor; while glossy ones, to those who enjoy immense wealth and pleasures.

अभ्युन्नताभिरल्पायुषो विशालोन्नताभिरतिसुखिनः ।
विषमभ्रुवो दरिद्रा बालेन्दुनतभ्रुवः सधनाः ॥६८॥
दीर्घासंसक्ताभिर्धनिनः खण्डाभिरर्थपरिहीनाः ।
मध्यविनतभ्रुवो ये ते सक्ताः स्त्रीष्वगम्यासु ॥६९॥

Slokas 68-69.—Lofty brows are the indications of short life; broad and lofty ones, of great happiness. unequal ones, of poverty; bent ones resembling the crescent, of wealth; long and unconnected ones, of affluence; cut ones, of indigence; and those bent in the middle, of addiction to forbidden women.

उन्नतविपुलैः शङ्खैर्धनिनो निम्नैः सुतार्थसन्त्यक्ताः ।
विषमललाटा विधना धनवन्तोऽर्द्धेन्दुसदृशेन ॥७०॥
शुक्तिविशालैराचार्यता शिरासन्ततैरधर्मरताः ।
उन्नताशिराभिराढ्याः स्वस्तिकवत् संस्थिताभिश्च ॥७१॥
निम्नललाटा वधबन्धभागिनः क्रूरकर्मनिरताश्च ।
अभ्युन्नतैश्चमूपाः कृपणाः स्युः संवृतललाटाः ॥७२॥

Slokas 70-72.—By large and high temples, men become wealthy; by sunken ones, devoid of children and money; by an uneven forehead, men become indigent; by one resembling the half-Moon, prosperous; by one large like a shell, preceptors of people; by one full of veins, addicted to unrighteous acts; by one filled with veins swollen as well as resembling the Swastika figure, opulent; by a depressed one, suffer imprisonment and a foul death, as well as become addicted to cruel deeds; by a raised forehead, commanders of armies; by a round and small one, misers.

रुदितमदीनमनश्रु स्निग्धं च शुभावहं मनुष्याणाम् ।
रूक्षं दीनं प्रचुराश्रु चैव न शुभप्रदं पुंसाम् ॥७३॥

Sloka 73.—A weeping that is soft, without tears, and not humble, is auspicious to mankind; whereas one that is rough, humble and with copious tears is of evil consequences to them.

हसितं शुभदमकम्पं सनिमीलितलोचनं तु पापस्य ।
दुष्टस्य हसितमसकृत् सोन्मादस्यासकृत् प्रान्ते ॥७४॥

Sloka 74.—An unshaky laughter is of happy results; one accompanied by closed eyes belongs to a person that acts murderously; a repeated one, to a wicked fellow; and a repetition at the end of one, to a madcap.

तिस्रो रेखाः शतजीविनां ललाटायताः स्थिता यदि ताः ।
चतसृभिरवनीशत्वं नवतिश्चायुः सपञ्चाब्दा ॥७५॥
विच्छिन्नाभिश्चागम्यगामिनो नवतिरप्यरेखेण ।
केशान्तोपगताभी रेखाभिरशीतिवर्षायुः ॥७६॥
पञ्चभिरायुः सप्ततिरेकाग्रावस्थिताभिरपि षष्टिः ।
बहुरेखेण शतार्धं चत्वारिंशच्च वक्राभिः ॥७७॥
भ्रूलग्नाभिस्त्रिंशद्विंशतिकश्चैव वामवक्राभिः ।
क्षुद्राभिः स्वल्पायुर्न्यूनाभिश्चान्तरे कल्प्यम् ॥७८॥

Slokas 75-78.—Three long lines on the forehead indicate a life of hundred years; four long ones, kingship and a life of 95 years; cut lines or no lines at all, addiction to forbidden women and a life of 90 years; the lines touching the hair on both sides, a life of 80 years; five lines on the forehead, indicate a life of 70 years; all lines converging to a point, of 60 years; many (six) lines, a life of 50 years; crooked ones, of 40 years; those touching the brows, of 30 years; those curved towards the left, of 20 years; slender and small ones, a short life; those short of the above, a life that is to be proportionately calculated.

परिमण्डलैर्गवाढ्याश्छत्राकारैः शिरोभिरवनीशाः ।
चिपिटैः पितृमातृघ्नाः करोटिशिरसां चिरान्मृत्युः ।।७९।।
घटमूर्धाध्वानरुचिर्द्विमस्तकः पापकृद्धनैस्त्यक्तः ।
निम्नं तु शिरो महतां बहुनिम्नमनर्थदं भवति ।८०।

Slokas 79-80.—Men with a round head become rich in cattle; with one like an umbrella, kings; with a flat one, murderers of parents; with one like a cap or turban (lit. skull), long-lived; with a pot-like head, tourists; with a double head, sinners and indigent; with a depressed head, great men; and with a too-much depressed one, ill-fated.

एकैकभवैः स्निग्धैः कृष्णैराकुञ्चितैरभिन्नाग्रैः ।
मृदुभिर्न चातिबहुभिः केशैः सुखभाग्नरेन्द्रो वा ॥८१॥
बहुमूलविषमकपिलाः स्थूलस्फुटिताग्रपरुषह्रस्वाश्च ।
अतिकुटिलाश्चातिघनाश्च मूर्धजा वित्तहीनानाम् ।।८२॥

Slokas 81-82.—One becomes a king or enjoyer of happiness, if the hairs (on the head) are single in each pore, glossy, dark, bent, with tips unsplit, soft, and not too thick. One becomes penniless with the hair being many in one pore, of unequal length, brown, very thick, with tips split, rough, short, too crooked and too dense.

यद्यद्गात्रं रूक्षं मांसविहीनं शिरावनद्धं च ।
तत्तदनिष्टं प्रोक्तं विपरीतमतः शुभं सर्वम् ॥८३॥

Sloka 83.—Whatever limb of the body is rough, without flesh, and full of veins, it is considered to be inauspicious ; and the opposite of these is good.

त्रिषु विपुलो गम्भीरस्त्रिष्वेव षडुन्नतश्चतुर्ह्रस्वः ।
सप्तसु रक्तो राजा पञ्चसु दीर्घश्च सूक्ष्मश्च ॥८४॥

Sloka 84.—One becomes a king if one is broad in three limbs, deep in three, raised in six, short in four, red in seven, long in five and slender in five.

नाभी स्वरः सत्त्वमिति प्रशस्तं गम्भीरमेतत त्रितयं नराणाम् ।
उरो ललाटं वदनं च पुंसां विस्तीर्णमेतत् त्रितयं प्रशस्तम् ॥८५॥
वक्षोऽथ कक्षा नखनासिकास्यं कृकाटिका चेति षडुन्नतानि ।
ह्रस्वानि चत्वारि च लिङ्गपृष्ठं ग्रीवा च जङ्घे च हितप्रदानि ॥८६॥

नेत्रान्तपादकरतालवधरोष्ठाजिह्वा
रक्ता नखाश्च खलु सप्त सुखावहानि ।
सूक्ष्माणि पञ्च दशनाङ्गुलिपर्वकेशाः
साकं त्वचा कररुहा न च दुःखितानाम् ॥८७॥
हनुलोचनबाहुनासिकाः स्तनयोरन्तरमत्र पञ्चमम् ।
इति दीर्घमिदं तु पञ्चकं न भवत्येव नृणामभूभृताम् ॥८८॥

Slokas 85-88.—It is laudable for men to have (*a*) the three, *viz.*, navel, voice and courage, deep; (*b*) the three, breast, forehead and mouth, broad ; (*c*) the six, *viz.* chest, armpits, nails, nose, mouth and the nape of the neck, raised ; (*d*) the four,, *viz.*, the genital organ, back, neck and shanks, short ; (*e*) it leads to happiness of men to have the seven, the corners of eyes, feet, hands, palate, lower lip, tongue and nails, red, (*f*) the five, the teeth, finger-kunckles, hair, skin and fingers, thin; and only kings have (g) the five, Hanu (the part below the chin), eyes, arms, nose and the space between the paps, long.

II. *Complexion.*

छायाशुभाशुभफलानि निवेदयन्ती
लक्ष्या मनुष्यपशुपक्षिषु लक्षणज्ञैः ।
तेजोगुणान् बहिरपि प्रविकाशयन्ती
दीपप्रभा स्फटिकरत्नघटास्थितेव ॥८९॥

Sloka 89—The bodily lustre (complexion) which indicates both good and bad effects and reveals the virtues of the heart, as does the flame of a lamp kept inside a crystal pot, the qualities of brilliance, is to be observed by those well-versed in the science, in men, animals and birds.

स्निग्धद्विजत्वग्नखरोमकेशाश्छाया सुगन्धा च महीसमुत्था ।
तुष्ट्यर्थलाभाभ्युदयान् करोति धर्मस्य चाहन्यहनि प्रवृत्तिम् ॥९०॥

Sloka 90.—The lustre born of the element, earth, makes the teeth, skin, nails and hair on the body and head glossy, produces fine smell, bestows contentment, wealth, gain and rise in status, and causes engagement in religious and meritorious acts always.

स्निग्धा सिताच्छहरिता नयनाभिरामा
सौभाग्यमार्दवसुखाभ्युदयान् करोति ।
सर्वार्थसिद्धिजननी जननीव चाप्या
छाया फलं तनुभृतां शुभमादधाति ॥९१॥

Sloka 91.—The lustre born of the element, water, is glossy, white or pure, green, attractive to the eyes, gives amiable qualities, a soft nature, happiness, prosperity, all kinds of progress like a mother, and all-round good to human beings.

चण्डाधृष्या पद्महेमाग्निवर्णा युक्ता तेजोविक्रमैः सप्रतापैः ।
आग्नेयीति प्राणिनां स्याज्जयाय क्षिप्रं सिद्धिं वाञ्छितार्थस्य दत्ते ॥

Sloka 92.—The lustre born of the element, Fire, is irascible, irresistible, of the hue of lotus, gold or fire, endowed with brilliance, valour and might, leads to victory of beings and confers immediate accomplishment of the desired object.

मलिनपरुषकृष्णा पापगन्धानिलोत्था
जनयति वधबन्धव्याध्यनर्थार्थनाशान् ।
स्फटिकसदृशरूपा भाग्ययुक्तात्युदारा
निधिरिव गगनोत्था श्रेयसां स्वच्छवर्णा ॥९३॥

Sloku 93.—The lustre born of the element, air, is dusky, rough, dark, of foul smell, and leads to murders, imprisonment, diseases, disasters and loss of wealth. The lustre born of the element, ether, is of crystal hue, a bestower of fortune, very generous, very clean and a treasure, as it were, of all good things.

छायाः क्रमेण कुजलाग्न्यनिलाम्बरोत्थाः
केचिद्वदन्ति दश ताश्च यथानुपूर्व्या ।
सूर्याब्जनाभपुरुहूतयमोडुपानां
तुल्यास्तु लक्षणफलैरिति तत्समासः ॥९४॥

Sloka 94.—These are the five kinds of bodily lustre born, in order, of earth, water, fire, air, and ether; but according to others, there are five more, which are in order, born of the Sun, Vishnu, Indra, Yama and the Moon. Since the latter five are similar to the others in characteristics and effects, the five mentioned above have been given as containing the whole matter.

III. Voice.

करिवृषरथौघभेरीमृदङ्गसिंहाभ्रनिःस्वना भूपाः ।
गर्दभजर्जररूक्षस्वराश्च धनसौख्यसन्त्यक्ताः ॥९५॥

Sloka 95.—Kings have a voice similar to the sound of elephants, bulls, a group of chariots, drums, tabors, lions or clouds. Those that are devoid of wealth and happiness, have a voice which is broken, rough or like that of a donkey.

IV. Strength.

सप्त भवन्ति च सारा मेदोमज्जात्वगस्थिशुक्राणि ।
रुधिरं मांसं चेति प्राणभृतां तत्समासफलम् ॥९६॥

Sloka 96.—Living beings have seven vital substances in their body, *viz.*, fat, marrow, skin, bones, semen, blood and flesh. The following are their effects in brief :

ताल्वोष्ठदन्तपालीजिह्वानेत्रान्तपायुकरचरणैः ।
रक्ते तु रक्तसारा बहुसुखवनितार्थपुत्रयुताः ॥९७॥

Sloka 97.—If there be blood-red colour in the palate, lips, jaws, tongue, corners of eyes, anus, hands and feet, men would have the vital substance of blood in abundance, and be endowed with all kinds of happiness, wealth and many wives and children.

स्निग्धत्वक्का धनिनो मृदुभिः सुभगा विचक्षणास्तनुभिः ।
मज्जामेदःसाराः सुशरीराः पुत्रवित्तयुताः ॥९८॥

Sloka 98.—The wealthy have a glossy skin ; amiable ones, a soft one ; scholars, a thin one ; the handsome and those that are blessed with sons and wealth, fat and marrow in plenty.

स्थूलास्थिरस्थिसारो बलवान् विद्यान्तगः सुरूपश्च ।
बहुगुरुशुक्राः सुभगा विद्वांसो रूपवन्तश्च ॥९९॥

Sloka 99.—One who has thick bones is termed 'bone-strong' and has physical strength, good features and sound learning. Fortunate, learned and handsome are those that have copious and thick semen.

V. *Joints.*

उपचितदेहो विद्वान् धनी सुरूपश्च मांससारो यः ।
सङ्घात इति च सुश्लिष्टसन्धिता सुखभुजो ज्ञेया ॥१००॥

Sloka 100.—One who has a well-developed body is termed 'Flesh-strong', and possesses learning, wealth and handsome features. Those who have compact joints are said to have 'cohesion' and they enjoy happiness.

VI. Gloss.

स्नेहः पञ्चसु लक्ष्यो वाग्जिह्वादन्तनेत्रनखसंस्थः ।
सुतधनसौभाग्ययुताः स्निग्धैस्तैर्निर्धना रूक्षैः ॥१०१॥

Sloka 101.—Gloss is to be observed in five things, *viz.*, speech, tongue, teeth, eyes and nails. If all these are glossy, men will be blessed with sons, money and fortune; whereas if these are rough, they will be poor.

VII. Colour.

द्युतिमान् वर्णस्निग्धः क्षितिपानां मध्यमः सुतार्थवताम् ।
रूक्षो धनहीनानां शुद्धः शुभदो न सङ्कीर्णः ॥१०२॥

Sloka 102.—A glossy and shining complexion belongs to kings; a medium one, to those with sons and wealth; a rough one, to the indigent; a clean complexion is always good; and not so, a mixed one.

VIII. Physiognomy.

साध्यमनूकं वक्त्राद्गोवृषशार्दूलसिंहगरुडमुखाः ।
अप्रतिहतप्रतापा जितरिपवो मानवेन्द्राश्च ॥१०३॥

वानरमहिषवराहाजतुल्यवदनाः श्रुतार्थसुखभाजः ।
गर्दभकरभप्रतिमैर्मुखैः शरीरैश्च निःस्वसुखाः ॥१०४॥

Slokas 103-104.—The previous birth is to be deduced from the face; those whose face resembles that of a cow, bull, tiger, lion or eagle, had a good pre-natal existence and had become great kings of irresistible valour, vanquishing their foes. The previous birth of those who had their face similar to that of a monkey, buffalo, boar or goat, had a moderate previous birth, and will enjoy in this birth wealth, happiness and learning. Those whose face and body are like those of a donkey or a camel, will have neither wealth nor happiness. Their previous birth was very bad.

IX. Height.

अष्टशतं षण्णवतिः परिमाणं चतुरशीतिरिति पुंसाम् ।
उत्तमसमहीनानामङ्गुलसंख्या स्वमानेन ॥१०५॥

Sloka 105.—The height of the best type of men is 108 digits of themselves, that of the medium type, 96 digits, and that of the inferior one, 84 digits.

X. Weight.

भारार्धतनुः सुखभाक् तुलितोऽतो दुःखभाग्भवत्यूनः ।
भारोऽतीवाढ्यानामध्यर्धः सर्वधरणीशः ॥१०६॥

Sloka 106.—A person weighing half a Bhara (1000 palas) will be happy; one weighing less than that, miserable; those weighing one Bhara, immensely wealthy; and one weighing one Bhara and a half, an emperor.

विंशतिवर्षा नारी पुरुषः खलु पञ्चविंशतिभिरब्दैः ।
अर्हति मानोन्मानं जीवितभागे चतुर्थे वा ॥१०७॥

Sloka 107.—A woman of 20 years and a man of 25 years deserve to be weighed and their height measured; or this may be done soon after they pass a fourth part of their span of life.

Here the span of life is taken to be 100 years. Otherwise, weight and height should be taken when they pass a fourth part of their life.

XI. Natural Character

भूजलशिख्यनिलाम्बरसुरनररक्षःपिशाचकतिरश्चाम् ।
सत्त्वेन भवति पुरुषो लक्षणमेतद्भवति तेषाम् ॥१०८॥

Sloka 108.—The nature of men resembles that of earth, water, fire, air, ether, gods, mortals, demons, devils or beasts. The following are their characteristics :

महीस्वभावः शुभपुष्पगन्धः सम्भोगवान् सुश्वसनः स्थिरश्च ।
तोयस्वभावो बहुतोयपायी प्रियाभिभाषी रसभाजनश्च ॥१०९॥

Sloka 109.—A man of earthy nature has the smell of good flowers, enjoys pleasures, has a pleasant breath, and is firm mentally. One of watery nature drinks plenty of water, speaks agreeably and enjoys delicious things.

In the last पाद, रसभोजनश्च is another reading.

अग्निप्रकृत्या चपलोऽतितीक्ष्णश्चण्डः क्षुधालुर्बहुभोजनश्च ।
वायोः स्वभावेन चलः कृशश्च क्षिप्रं च कोपस्य वशं प्रयाति ॥११०॥

Sloka 110.—A man of fiery disposition is fickle-minded, very cruel, irascible, ever hungry and gluttonous. One of airy nature is unsteady in character, lean (weak) physically, and easily loses temper.

खप्रकृतिर्निपुणो विवृतास्यः शब्दगतेः कुशलः सुषिराङ्गः ।
त्यागयुतः पुरुषो मृदुकोपः स्नेहरतश्च भवेत्सुरसत्त्वः ।१११।

Sloka 111.—A man of the nature of ether is clever, open-mouthed, expert in grammar, and possessed of limbs with beautiful veins. A man of divine nature is charitable, of soft temper, and devoted to friends

मर्त्यसत्त्वसंयुतो गीतभूषणप्रियः ॥
संविभागशीलवान् नित्यमेव मानवः ॥११२॥

Sloka 112.—A man endowed with a human nature is fond of songs and ornaments, always possesses a good character and shares his wealth with his fellowmen.

तीक्ष्णप्रकोपः खलचेष्टितश्च पापश्च सत्त्वेन निशाचराणाम् ।
पिशाचसत्त्वश्चपलो मलाक्तो बहुप्रलापी च समुल्बणाङ्गः ॥११३॥

Sloka 113.—A man of a demoniac nature is hot-tempered, of wicked actions, and sinful. One of a devilish nature is fickle-minded, uncleanly, given to prattling and of a corpulent physique.

भीरुः क्षुधालुर्बहुभुक् च यः स्याज्ज्ञेयश्च सत्त्वेन नरस्तिरश्चाम् ।
एवं नराणां प्रकृतिः प्रदिष्टा यल्लक्षणज्ञाः प्रवदन्ति सत्त्वम् ॥११४॥

Sloka 114.—A man of bestial nature is timid, ever-hungry and gluttonous. Thus has been expounded the nature of men which the knowers of characteristics call 'Sattva'—inner mettle.

XII. Gait.

शार्दूलहंससमदद्विपगोपतीनां
तुल्या भवन्ति गतिभिः शिखिनां च भूपाः ।
येषां च शब्दरहितं स्तिमितं च यातं
तेऽपीश्वरा द्रुतपरिप्लुतगा दरिद्राः ॥११५॥

Sloka 115.—The gait of kings resemble that of lions, swans, intoxicated elephants, bulls or peacocks; that of the rich is slow and without any sound ; and that of the poor, brisk and leaping.

In the first पाद शार्दूलसिंह is another reading-

श्रान्तस्य यानमशनं च बुभुक्षितस्य
पानं तृषापरिगतस्य भयेषु रक्षा ।
एतानि यस्य पुरुषस्य भवन्ति काले
धन्यं वदन्ति खलु तं नरलक्षणज्ञाः ॥११६॥

Sloka 116.—Those learned in the science of human characteristics call a man blest, if he gets the following facilities in time, *viz.*, a conveyance, when fatigued ; food, when hungry ; drink, when thirsty ; and protection, when frightened.

Thus ends the 68th Adhyaya on "the Signs of Men."

पञ्चमहापुरुषलक्षणम् ॥६९॥ Signs of the Five Great Men.

ताराग्रहैर्बलयुतैः स्वक्षेत्रस्वोच्चगैश्चतुष्टयगैः ।
पञ्च पुरुषाः प्रशस्ता जायन्ते तानहं वक्ष्ये ॥१॥

Sloka 1.—When the non-luminous planets are strong, posited in their own or exaltation signs and in Kendra houses, five great personages are born. I shall now describe them.

जीवेन भवति हंसः सौरेण शशः कुजेन रुचकश्च ।
भद्रो बुधेन बलिना मालव्यो दैत्यपूज्येन ॥२॥

Sloka 2.—When Jupiter, Saturn, Mars, Mercury and Venus are in their turn strong, great men called Hamsa, Sasa, Ruchaka, Bhadra and Malavya respectively are produced.

Cf. सारावली Adh. 37-Sl. 2.

सत्त्वमहीनं सूर्याच्छारीरं मानसं च चन्द्रबलात् ।
यद्राशिभेदयुक्तावेतौ तल्लक्षणः स पुमान् ॥३॥
तद्धातुमहाभूतप्रकृतिद्युतिवर्णसत्त्वरूपाद्यैः ।
अबलरवीन्दुयुतैस्तैः सङ्कीर्णो लक्षणैः पुरुषः ॥४॥

Slokas 3-4.—A person's undiminished mettle is derived from the Sun (when strong); physical and mental qualities (strength) from the strength of the Moon. A person's characteristics depend upon the Rasis and their various divisions in which these two planets are posited (as well as upon the planets with which they are conjoined). Men will be blessed with the bodily substance, great element, nature, lustre, colour, mettle, appearance, etc., belonging to the particular division of a sign occupied by them (when strong); when these two are weak, the characteristics will be of a mixed type.

Cf. सारावली Adh. 37-28.

भौमात्सत्त्वं गुरुता बुधात्सुरेज्यात् स्वरः सितात् स्नेहः ।
वर्णः सौरादेषां गुणदोषैः साध्वसाधुत्वम् ॥५॥

Sloka 5.—From Mars do they get valour; from Mercury, physical growth and weight; from Jupiter, voice; from Venus, cleanliness or glossiness; and from Saturn, colour or complexion. Owing to the excellences or defects of these planets, the above things become good or bad as the case may be.

Cf. सारावली Adh. 37-3.

सङ्कीर्णाः स्युर्न नृपा दशासु तेषां भवन्ति सुखभाजः ।
रिपुगृहनीचोच्चच्युतसत्पापनिरीक्षणैर्भेदाः ॥६॥

Sloka 6.—Men with mixed characteristics do not become kings, but they become happy in the Dasa periods of the planets concerned. The differences arise from the benefics being posited in the house of their enemy, or depression, or being fallen from their exaltation sign, or from their being aspected by malefics (or from the benefics being aspected by planets, benefics or malefics, being posited in the houses of their enemy, depression or having fallen from their exaltation house).

षण्णवतिरङ्गुलानां व्यायामो दीर्घता च हंसस्य ।
शशरुचकभद्रमालव्यसञ्ज्ञितास्त्र्यङ्गुलविवृद्ध्या ॥७॥

Sloka 7.—The height and extent of the two arms outstretched of the Hamsa type of men are 96 digits; and those of Sasa, Ruchaka, Bhadra and Malavya are 99, 102, 105 and 108 digits respectively.

यः सात्त्विकस्तस्य दया स्थिरत्वं सत्त्वार्जवं ब्राह्मणदेवभक्तिः
रजोऽधिकः काव्यकलाक्रतुस्त्रीसंसक्तचित्तः पुरुषोऽतिशूरः ॥८॥ ।
तमोऽधिको वञ्चयिता परेषां मूर्खोऽलसः क्रोधपरोऽतिनिद्रः ।
मिश्रैर्गुणैः सत्त्वरजस्तमोभिर्मिश्रास्तु ते सप्त सह प्रभेदैः ॥९॥

Slokas 8-9.—A person in whom the quality of goodness predominates has kindness, firmness, courage, straightforwardness and devotion to Brahmins and Gods; one in whom the quality of passion predominates, is heartily attached to literature (poetry), fine arts, sacrifices and women, and is very heroic; and one in whom the quality of darkness or ignorance predominates is deceitful, foolish, lazy, hot-tempered and addicted to sleep. There are persons with mixed characteristics owing to the intermingling of these three qualities in seven ways.

मालव्यो नागनासः समभुजयुगलो जानुसम्प्राप्तहस्तो
मांसैः पूर्णाङ्गसन्धिः समरुचिरतनुर्मध्यभागे कृशश्च ।

पञ्चाष्टौ चोर्ध्वमास्यं श्रुतिविवरमपि त्र्यङ्गुलोनं च तिर्य-
ग्दीप्ताक्षं सत्कपोलं समसितदशनं नातिमांसाधरोष्ठम् ॥१०॥

Sloka 10.—A man belonging to the Malavya type has his arms resembling the trunk of an elephant and touching the knees, the limbs and joints full of flesh, the body even, handsome and slender in the waist, the face 13 digits in height, the ear-holes 10 digits apart, shining eyes, fine cheeks, equal and white teeth and not a very fleshy lower lip.

मालवान् स भरुकच्छसुराष्ट्रान् लाटसिन्धुविषयप्रभृतींश्च ।
विक्रमार्जितधनोऽवति राजा पारियात्रनिलयान् कृतबुद्धिः ।११।

Sloka 11.—One belonging to the above class becomes a king of cultured mind, and rules over the Malwas, Broach, Surastrians, Latas, Sindhus and the regions of the Pariyatra mountain, having amassed wealth by dint of prowess.

सप्ततिवर्षो मालव्योऽयं त्यक्ष्यति सम्यक्प्राणांस्तीर्थे ।
लक्षणमेतत्सम्यक्प्रोक्तं शेषनराणां चातो वक्ष्ये ॥१२॥

Sloka 12.—Such a person (Malavya) lives for 70 years and abandons his body in a sacred place by Yoga. Thus have the characteristics of this class been clearly explained and those of the other classes I now proceed to define.

Cf. सारावली Adh. 37—29, 30.

उपचितसमवृत्तलम्बबाहुर्भुजयुगलप्रमितः समुच्छ्रयोऽस्य ।
मृदुतनुघनरोमनद्धगण्डो भवति नरः खलु लक्षणेन भद्रः ॥१३॥

Sloka 13.—One belonging to the Bhadra class has the following characteristics:—His arms are well-developed, equal, round and long; his height is equal to the length of his outstretched arms; and his temples are densely covered with tender and slender hair.

त्वक्शुक्रसारः पृथुपीनवक्षाः सत्त्वाधिको व्याघ्रमुखः स्थिरश्च ।
क्षमान्वितो धर्मपरः कृतज्ञो गजेन्द्रगामी बहुशास्त्रवेत्ता ॥१४॥
प्राज्ञो वपुष्मान् सुललाटशङ्खः कलास्वभिज्ञो धृतिमान् सुकुक्षिः ।
सरोजगर्भद्युतिपाणिपादो योगी सुनासः समसंहतभ्रूः ॥१५॥

Slokas 14-15.—His skin and semen are strong; breast large and muscular; nature, lofty; face, tiger-like; mind, steady; he is endowed with tolerance; attached to righteous deeds; grateful; his gait is like that of a lordly elephant; he knows many sciences; is intelligent; handsome; has beautiful temples and forehead; is well-versed in fine arts; is courageous; has a good belly; his feet and hands have the lustre of the interior of lotus; he loves contemplation; he has a good nose and equal and well-knit brows.

नवाम्बुसिक्तावनिपत्रकुङ्कुमद्विपेन्द्रदानागुरुतुल्यगन्धता ।
शिरोरुहाश्चैकजकृष्णकुञ्चितास्तुरङ्गनागोपमगुह्यगूढता ॥१६॥

Sloka 16.—His person smells like the earth sprinkled with fresh rain, cassia leaf, saffron, ichor of elephants, and Aguru (tree); his hairs are dark, curly and single in each pore; and his genital organ is hidden like that of a horse or elephant.

हलमुसलगदासिशङ्खचक्रद्विपमकराब्जरथाङ्किताङ्घ्रिहस्तः ।
विभवमपि जनोऽस्य बोभुजीति क्षमति हि न स्वजनं स्वतन्त्रबुद्धिः॥

Sloka 17.—His hands and feet are marked with the figures of ploughs, staves, maces, swords, conch-shells, wheels (discuses), elephants, crocodiles, lotuses and chariots. His wealth is fully enjoyed by the public. He has independent ideas and does not tolerate his kith and kin.

अङ्गुलानि नवतिश्च षडूनान्युच्छ्रयेण तुलयापि हि भारः ।
मध्यदेशनृपतिर्यदि पुष्टास्त्र्यादयोऽस्य सकलावनिनाथः ॥१८॥

Sloka 18.—His height and weight are respectively 84 digits and a Bhara (2000 palas). He becomes the king of the central countries; but if his height and extent of outstretched arms be each 105 digits, he would be an emperor.

भुक्त्वा सम्यग्वसुधां शौर्येणोपार्जितामशीत्यब्दः ।
तीर्थे प्राणांस्त्यक्त्वा भद्रो देवालयं याति ॥१९॥

Sloka 19.—The Bhadra type of man rules fittingly for 80 years over the earth conquered by valour, and abandoning his mortal coil in a place of pilgrimage goes to heaven.

सारावली Adh. 37-40, 44, 42, 43.

ईषद्दन्तुरकस्तनुद्विजनखः कोशेक्षणः शीघ्रगो
विद्याधातुवणिक्क्रियासु निरतः सम्पूर्णगण्डः शठः ।
सेनानीः प्रियमैथुनः परजनस्त्रीसक्तचित्तश्चलः
शूरो मातृहितो वनाचलनदीदुर्गेषु सक्तः शशः ॥२०॥

Sloka 20.—One belonging to the शश (Sasa) group has somewhat prominent and thin teeth, thin nails, large eye-balls, brisk gait, attachment to learning, minerals and trade, has plump cheeks, and roguery; he is a commander of armies; fond of sexual pleasure; his mind is addicted to others' wives; he is fickle-minded, heroic, devoted to his mother and a lover of forests, mountains, rivers and fortresses.

दीर्घोऽङ्गुलानां शतमष्टहीनं साशङ्कचेष्टः पररन्ध्रविच्च ।
सारोऽस्य मज्जा निभृतप्रचारः शशो ह्यतो नातिगुरुः प्रदिष्टः ॥२१॥

Sloka 21.—His height is 92 digits ; he acts cautiously (or with apprehension), knows the weakness of others, has marrow as the dominant feature of his body, walks steadily and such a शशि is not very corpulent (heavy ?).

मध्ये कृशः खेटकखड्गवीणापर्यङ्कमालामुरजानुरूपाः ।
शूलोपमाश्चोर्ध्वगताश्च रेखाः शशस्य पादोपगताः करे वा ॥२२॥

Sloka 22.—He has a slender waist and figures going upwards of a shield, sword, lute, cot, garland, tabor and trident on the soles or palms.

प्रात्यन्तिको माण्डलिकोऽथवायं स्फिक्स्रावशूलाभिभवार्त्तमूर्त्तिः ।
एवं शशः सप्ततिहायनोऽयं वैत्रस्वतस्यालयमभ्युपैति ॥२३॥

Sloka 23.—This person of the शश class is the lord of foresters or a vassal ; his body will be afflicted with colic or a fistula on the buttocks and will go to Yama's abode at the age of 70 years.

Cf. सारावली Adh. 37—34. 35, 36.

रक्तं पीनकपोलमुन्नतनसं वक्त्रं सुवर्णोपमं
वृत्तं चास्य शिरोऽक्षिणी मधुनिभे सर्वे च रक्ता नखाः ।
स्रग्दामाङ्कुशशङ्खमत्स्ययुगलक्रत्वङ्गकुम्भाम्बुजै-
श्चिह्नैर्हंसकलस्वनः सुचरणो हंसः प्रसन्नेन्द्रियः ॥२४॥

Sloka 24.—A person belonging to the हंस (Hamsa) class has a face that is red, with plump cheeks, raised nose and a golden hue ; his head is round ; eyes are like honey ; all nails red ; has the marks of a garland, goad, conch, a pair of fish, sacrificial appurtenance, pot and lotus. His voice is as sweet as that of a swan, feet handsome, and limbs (organs of action) clean.

रतिरम्भसि शुक्रसारता द्विगुणा चाष्टशतैः पलैर्मितिः ।
परिमाणमथास्य षड्युता नवतिः सम्परिकीर्तिता बुधैः ॥२५॥

Sloka 25.—He takes pleasure in (sporting in) water; his semen is thick and copious; his weight is 1600 palas. The wise declare that his height and extent are 96 digits each.

भुनाक्ति हंसः खसशूरसेनान् गान्धारगङ्गायमुनान्तरालम् ।
शतं दशोनं शरदां नृपत्वं कृत्वा वनान्ते समुपैति मृत्युम् ॥२६॥

Sloka 26.—A man of the Hamsa class rules over the Khasas, Surasenas, Gandharas and the countries lying between the Ganges and the Jumna. He wields sceptre for 90 years and meets his end in a forest.

Cf. सारावली Adh. 37—37, 38, 39.

सुभ्रूकेशो रक्तश्यामः कम्बुग्रीवो व्यादीर्घास्यः ।
शूरः क्रूरः श्रेष्ठो मन्त्री चौरस्वामी व्यायामी च ॥२७॥

Sloka 27.—A man of the रुचक Ruchaka type has beautiful brows and hair, is dark and red in colour; has a conch-like neck, and an oblong face. He is heroic, cruel, a leader among men, a minister, leader of a gang of thieves and hardy.

यन्मात्रमास्यं रुचकस्य दीर्घं मध्यप्रदेशे चतुरस्रता सा ।
तनुच्छविः शोणितमांससारो हन्ता द्विषां साहससिद्धकार्यः ॥२८॥

Sloka 28.—The girth of the waist of a man of the रुचक (Ruchaka) class is equal to the length of the face. His complexion is good, and blood and flesh, of the best quality. He destroys his enemies and achieves his object by adventurous spirit.

खट्वाङ्गवीणावृषचापवज्रशक्तीन्द्रशूलाङ्कितपाणिपादः ।
भक्तो गुरुब्राह्मणदेवतानां शताङ्गुलः स्यात्तु सहस्रमानः ॥२९॥

Sloka 29.—His feet and palms are marked with the figures of a part of cot, lute, bull, bow, diamond, spear (sakti), Indra, and trident. He is devoted to elders, Brahmins and Gods. His height and weight are respectively 100 digits and 1000 palas.

मन्त्राभिचारकुशलः कृशजानुजङ्घो
विन्ध्यं ससह्यगिरिमुज्जयिनीं च भुक्त्वा ।
सम्प्राप्य सप्ततिसमा रुचको नरेन्द्रः
शस्त्रेण मृत्युमुपयात्यथवानलेन ॥३०॥

Sloka 30.—He will be clever in spells and black magic ; and his knees and shanks lean. A man of this class, *viz.*, रुचक becomes king and rules over the regions of the Vindhya, the Sahya and Ujjain. He dies at the age of 70 years by weapon or fire.

Cf. सारावली Adh. 37—31, 32, 33.

॥ नृपानुचरणलक्षणम् ॥

पञ्चापरे वामनको जघन्यः कुब्जोऽथवा मण्डलकोऽथ साची ।
पूर्वोक्तभूपानुचरा भवन्ति सङ्कीर्णसञ्ज्ञाः शृणु लक्षणैस्तान् ॥३१॥

Sloka 31.—There are five other men, who will be the attendants of the monarchs mentioned above, *viz.*, Vamanaka, Jaghanya, Kubja, Mandalaka and Sachi. Now, listen to the characteristics of these that are known as the "mixed ones."

सामी is another reading for साची.

सम्पूर्णाङ्गो वामनो भग्नपृष्ठः किञ्चिच्चोरुर्मध्यकक्ष्यान्तरेषु ।
ख्यातो राज्ञां ह्येष भद्रानुजीवी स्फीतो राजा वासुदेवस्य भक्तः ॥

Sloka 32—Vamanaka is of full grown limbs hunchbacked, and slightly undeveloped in the thighs, waist and between the armpits. He is a famous servant of the king of the Bhadra type. He is prosperous, powerful and devoted to Lord Vasudeva.

मालव्यसेवी तु जघन्यनामा खण्डेन्दुतुल्यश्रवणः सुसन्धिः ।
शुक्रेण सारः पिशुनः कविश्च रूक्षच्छविः स्थूलकराङ्गुलीकः ॥३३॥
क्रूरो धनी स्थूलमतिः प्रतीतस्ताम्रच्छविः स्यात्परिहासशीलः ।
उरोऽङ्घ्रिहस्तेष्वसिशक्तिपाशपरश्वधाङ्कः स जघन्यनामा ॥३४॥

Slokas 33-34.—The one called Jaghanya is a servant of Malavya; his ears are like the crescent; joints, good; semen, thick; he is a tale-bearer and a poet. His complexion is rough and fingers, thick. He is cruel, wealthy, unintelligent, well-known, copper-coloured, of jocular disposition and is marked with the figures of a sword, Sakti, noose and axe in the thighs, feet and hands.

कुब्जो नाम्ना यः स शुद्धो ह्यधस्तात् क्षीणः किञ्चित्पूर्वकाये नतश्च ।
हंसासेवी नास्तिकोऽर्थैरुपेतो विद्वान् शूरः सूचकः स्यात्कृतज्ञः ॥३५॥
कलास्वभिज्ञः कलहप्रियश्च प्रभूतभृत्यः प्रमदाजितश्च ।
सम्पूज्य लोकं प्रजहात्यकस्मात्कुब्जोऽयमुक्तः सततोद्यतश्च ॥३६॥

Slokas 35-36.—The one called Kubja has no defect in the lower limbs. He is slightly weak and bent in the upper part of the body. He is an attendant of Hamsa, an athiest, wealthy, learned, heroic, grateful and a tale-bearer. He is learned in fine arts, fond of quarrel, has many servants, is conquered by women. He honours the people and suddenly abandons them. He is ever energetic.

मण्डलकलक्षणमतो रुचकानुचरोऽभिचारवित् कुशलः ।
कृत्यावेतालादिषु कर्मसु विद्यासु चानुरतः ॥३७॥
वृद्धाकारः खरपरुषमूर्धजः शत्रुनाशने कुशलः ।
द्विजदेवयज्ञयोगप्रसक्तधीः स्त्रीजितो मतिमान् ॥३८॥

Slokas 37-38.—Now, I shall define the Mandalaka : He is an attendant of रुचक, expert in black magic, clever, adept in witchcraft, creating magical women and ghosts, and in lores. He appears old ; his hairs are rough and hard ; he is clever in killing his enemies ; he is devoted to Brahmins, Gods, sacrifices, and Yoga (Meditation) ; is defeated by women and is intelligent.

साचीति यः सोऽतिविरूपदेहः शशानुगामी खलु दुर्भगश्च ।
दाता महारम्भसमाप्तकार्यो गुणैः शशस्यैव भवेत् समानः ॥३९॥

Sloka 39.—One that is called साचिन् (Sachin) has a very ugly and deformed body ; he is a follower of शश, is disliked by people (or unfortunate) ; he is charitably disposed. He undertakes great tasks and achieves them. He is similar to शश in qualities.

सामीति is another reading for साचीति.

पुरुषलक्षणमुक्तमिदं मया मुनिमतानि निरीक्ष्य समासतः ।
इदमधीत्य नरो नृपसम्मतो भवति सर्वजनस्य च वल्लभः ॥४०॥

Sloka 40.—Thus have I explained briefly the characteristics of men, after studying the opinions of the Sages. By studying this, a man will become the favourite of kings and a beloved of the people.

Thus ends the 69th Adhyaya on the "Five kinds of Great Men."

कन्यालक्षणम् ॥७०॥ Characteristics of Maidens.

स्निग्धोन्नताग्रतनुताम्रनखौ कुमार्याः
पादौ समोपचितचारुनिगूढगुल्फौ ।
श्लिष्टाङ्गुली कमलकान्तितलौ च यस्या-
स्तामुद्वहेद्यदि भुवोऽधिपतित्वमिच्छेत् ॥१॥

Sloka 1.—One who wishes to become the lord of the earth must marry a maiden, the nails of whose feet are glossy, arched, pointed at the tip, and red, the ankle-joints, equal, well-developed (fleshy), handsome and hidden ; the toes, close-touching, and the soles as lustrous as a lotus.

मत्स्याङ्कुशाब्जयववज्रहलासिचिह्ना-
वस्वेदनौ मृदुतलौ चरणौ प्रशस्तौ ।
जङ्घे च रोमरहिते विशिरे सुवृत्ते
जानुद्वयं सममनुल्बणसन्धिदेशम् ॥२॥
उरू घनौ करिकरप्रतिमावरोमा-
वश्वत्थपत्रसदृशं विपुलं च गुह्यम् ।
श्रोणीललाटमुरु कूर्मसमुन्नतं च
गूढो मणिश्च विपुलां श्रियमादधाति ॥३॥

Slokas 2-3.—Commendable are the feet with tender, unsweating soles and with the marks of fish, goad, lotus, barely, diamond, plough and sword. So also are the shanks that are perfectly round and without hair and veins. The two knees, being equal and without very prominent joints, are good. The thighs, being plump, without hair and similar to the trunks of elephants, the genital organ being broad and similar to the leaf of the

Aswattha tree, the top of the thighs being large and arched like the back of a tortoise, and the Mani (clitoris?) being hidden—all these tend to great prosperity.

विस्तीर्णमांसोपचितो नितम्बोः गुरुश्च धत्ते रशनाकलापम् ।
नाभिर्गभीरा विपुलाङ्गनानां प्रदक्षिणावर्त्तगता च शस्ता ॥४॥

Sloka 4.—The hips being large, heavy and fleshy, support girdles (and are auspicious); the navel, being deep, broad, and turned from left to right, is laudable in women.

मध्यं स्त्रियास्त्रिवलिनाथमरोमशं च
वृत्तौ घनावविषमौ कठिनावुरस्यौ ।
रोमप्रवर्जितमुरो मृदु चाङ्गनानां
ग्रीवा च कम्बुनिचितार्थसुखानि दत्ते ॥५॥

Sloka 5.—The waist of a woman being accompanied by three folds and without hair; the bosoms hard, overlapping, round and equal; the breast, tender and without hair; and the neck adorned with three lines—all these, bestow wealth and happiness.

बन्धुजीवकुसुमोपमोऽधरो मांसलो रुचिरबिम्बरूपभृत् ।
कुन्दकुड्मलनिभाः समा द्विजा योषितां पतिसुखामितार्थदाः ॥६॥

Sloka 6.—The lower lip being similar to the Bandhujeeva flower, fleshy and shaped like a ripe beautiful Bimba fruit, and the teeth alike and similar to the Kunda buds, bestow marital happiness and abundant wealth on women.

दाक्षिण्ययुक्तमशठं परपुष्टहंस-
वल्गु प्रभाषितमदीनमनल्पसौख्यम् ।
नासा समा समपुटा रुचिरा प्रशस्ता
दृग्नीलनीरजदलद्युतिहारिणी च ॥७॥

Sloka 7.—Their speech being full of courtesy, free from roguery, sweet like the notes of the cuckoo or the swan, and not abject, women get very great happiness. Auspicious is the nose that is straight, handsome and having equal slopes. So also is the eye that defeats the lustre of the petal of a blue lily.

नो सङ्गते नाति पृथू न लम्बे शस्ते भ्रुवौ बालशशाङ्कवक्रे ।
अर्धेन्दुसंस्थानमरोमशं च शस्तं ललाटं न नतं न तुङ्गम् ॥८॥

Sloka 8.—Blessed are the brows that are not actually joined together, not very broad (thick), not very long, and curved (arched) like the crescent. So is the forehead that is neither sunken, nor arched, without hair, and shaped like the half Moon.

कर्णयुग्ममपि युक्तमांसलं शस्यते मृदु समाहितं समम् ।
स्निग्धनीलमृदुकुञ्चितैकजा मूर्धजाः सुखकराः समं शिरः ॥९॥

Sloka 9.—Laudable are the ears that are properly fleshy, soft, equal and close to the head. The hair being glossy, blue, soft, curled and single in each pore, lead to happiness. So does the head which is even, *i. e*, neither depressed, nor raised.

भृङ्गारासनवाजिकुञ्जररथश्रीवृक्षयूपेषुभि-
र्मालाकुण्डलचामराङ्कुशयवैः शैलैर्ध्वजैस्तोरणैः ।
मत्स्यस्वस्तिकवेदिकाव्यजनकैः शङ्खातपत्राम्बुजैः
पादे पाणितलेऽथवा युवतयो गच्छन्ति राज्ञीपदम् ॥१०॥

Sloka 10.—Damsels that have the marks of the following things on their soles or palms attain to the status of queens, *viz.*, water-pot, seat, horse, elephant, chariot, Bilwa tree, sacrificial post, arrow, garland, ear-ring, chowry, goad, barley corn, mountain, banner, arch, fish, Swastika, altar, fan, conch shell, umbrella and lotus.

निगूढमणिबन्धनौ तरुणपद्मगर्भोपमौ
करौ नृपतियोषितस्तनुविकृष्टपर्वाङ्गुली ।
न निम्नमति नोन्नतं करतलं सुरेखान्वितं
करोत्यविधवां चिरं सुतसुखार्थसम्भोगिनीम् ॥११॥

Sloka 11.—The hands that have the wrist-joints hidden, are similar to the interior of a full-blown lotus, have the fingers slender and the knuckles far removed, give a damsel the status of a queen. A lady whose palm is neither depressed, nor raised, and bears fine lines (figures of auspicious objects) lives with her husband for a long time enjoying wealth and the happiness of sons.

मध्याङ्गुलिं या मणिबन्धनोत्था रेखा गता पाणितलेऽङ्गनायाः ।
ऊर्ध्वस्थिता पादतलेऽथवा या पुंसोऽथवा राज्यसुखाय सा स्यात् ॥१२॥

Sloka 12.—A line on the palm rising from the wrist and touching the middle finger of a woman, or one running from the heel up to the foot of the toes of a man leads them to the happiness of kingship.

Another interpretation : A line rising..........from wrist or one from heel........of a man or woman.

कनिष्ठिकामूलभवा गता या प्रदेशिनीमध्यमिकान्तरालम् ।
करोति रेखा परमायुषः सा प्रमाणमूना तु तदूनमायुः ॥१३॥

Sloka 13.—A line rising from the foot of the little finger and going to the space between the fore and middle fingers bestows the maximum span of life, *i. e.*, 120 years. If the line is shorter, proportionate reduction in the span will have to be made.

अङ्गुष्ठमूले प्रसवस्य रेखाः पुत्रा बृहत्यः प्रमदास्तु तन्व्यः ।
अच्छिन्नमध्या बृहदायुषस्ताः स्वल्पायुषां छिन्नलघुप्रमाणाः ॥१४॥

Sloka 14.—The lines at the foot of the thumb indicate the number of one's children. Big ones are those of sons, whereas slender ones, of daughters. If these lines are not cut in the middle (at the root), the children will be long-lived; and if these are broken and short, they are short-lived.

In the 3rd पाद, अच्छिन्नमूला is another reading.

इतीदमुक्तं शुभमङ्गनानामतो विपर्यस्तमनिष्टमुक्तम् ।
विशेषतोऽनिष्टफलानि यानि समासतस्तान्यनुकीर्त्तयामि ॥१५॥

Sloka 15.—Thus have the auspicious features of damsels been described; those contrary to the above are said to be inauspicious. I shall now briefly enunciate the features that are especially of harmful effects.

कनिष्ठिका वा तदनन्तरा वा महीं न यस्याः स्पृशति स्त्रियाः स्यात् ।
गताथवाङ्गुष्ठमतीत्य यस्याः प्रदेशिनी सा कुलटाऽतिपापा ॥१६॥

Sloka 16.—A woman whose little toe or one next to it does not touch the earth, or whose fore-toe is longer than the big one, is the most sinful prostitute.

उद्बद्धाभ्यां पिण्डिकाभ्यां शिराले शुष्के जङ्घे लोमशे चातिमांसे।
वामावर्त्तं निम्नमल्पं च गुह्यं कुम्भाकारं चोदरं दुःखितानाम् ॥१७॥

Sloka 16.—Miserable are the women whose shanks are full of veins, lean or very fleshy, hairy and whose calf-muscles are drawn up; so also are those whose genital organ has hairy circles turned to the left, is low and narrow (small) and who have a pot-like belly.

ह्रस्वयातिनिःस्वता दीर्घया कुलक्षयः ।
ग्रीवया पृथूत्थया योषितः प्रचण्डता ॥१८॥

Sloka 18.—The neck of a woman being too short leads to utter penury; being too long, to the annihilation of the family; and being too broad and flat (prominent ?), to her cruelty.

नेत्रे यस्याः केकरे पिङ्गले वा सा दुःशीला श्यावलोलेक्षणा च ।
कूपौ यस्या गण्डयोश्च स्मितेषु निःसन्दिग्धं बन्धकीं तां वदन्ति ॥१९॥

Sloka 19.—She who has squint (tremulous) or tawny or grey and fickle eyes, will be of a bad character; and she who, when smiling, shows dimples in her cheeks, is declared undoubtedly an unchaste woman.

प्रविलम्बिनि देवरं ललाटे श्वशुरं हन्त्युदरे स्फिजोः पतिं च ।
अतिरोमचयान्वितोत्तरोष्ठी न शुभा भर्तुरतीव या च दीर्घा ॥२०॥

Sloka 20.—A woman whose fore-head is hanging over, will kill her husband's brother; if the belly is hanging, she will kill her father-in-law; if the buttocks, her own husband. A woman that is too tall, as well as one whose upper lip is covered with too much hair, is harmful to her husband.

स्तनौ सरोमौ मलिनोल्बणौ च क्लेशं दधाते विषमौ च कर्णौ ।
स्थूलाः कराला विषमाश्च दन्ताः क्लेशाय चौर्याय च कृष्णमांसाः ॥

Sloka 21.—Hairy, dark or unclean and too big breasts, and unequal ears produce misery. Big, protruding and unequal teeth lead to sufferings; and black gums to thievishness.

क्रव्यादरूपैर्वृककाककङ्कसरीसृपोलूकसमानचिह्नैः ।
शुष्कैः शिरालैर्विषमैश्च हस्तैर्भवन्ति नार्यः सुखवित्तहीनाः ॥२२॥

Sloka 22.—Hands that are dry (without flesh), full of veins, unequal and marked with the figures of beasts of prey, wolves, crows, herons, worms and owls make women unhappy and poor.

या तूत्तरोष्ठेन समुन्नतेन रूक्षाग्रकेशी कलहप्रिया सा ।
प्रायो विरूपासु भवन्ति दोषा यत्राकृतिस्तत्र गुणा वसन्ति ॥२३॥

Sloka 23.—A woman whose upper lip is very high, and the hair rough at the tips, is fond of quarrel. Generally, blemishes exist in those that are ugly or deformed; and virtues dwell in those that have a pleasant appearance or form.

Kalidasa in Kumarasambhava says in Canto V—
यदुच्यते पार्वति पापवृत्तये न रूपमित्यव्यभिचारि तद्वचः । तथा हि ते रूपं

The last quarter is suggested by Kalidasa and is worth its weight in gold.

पादौ सगुल्फौ प्रथमं प्रदिष्टौ जङ्घे द्वितीयं तु सजानुचक्रे ।
मेढ्रोरुमुष्कं च ततस्तृतीयं नाभिः कटिश्चैव चतुर्थमाहुः ॥२४॥
उदरं कथयन्ति पञ्चमं हृदयं षष्ठमतः स्तनान्वितम् ।
अथ सप्तममंसजत्रुणी कथयन्त्यष्टममोष्ठकन्धरे ॥२५॥
नवमं नयने च सुभ्रुणी सललाटं दशमं शिरस्तथा ।
अशुभेष्वशुभं दशाफलं चरणाद्येषु शुभेषु शोभनम् ॥२६॥

Slokas 24-26.—The feet with the ankle-joints are said to represent the first stage of life; the shanks with the knees, the second; the genital organ, thighs and testicles, the third; the navel and the hips, the fourth; the stomach, the fifth; the heart and the breasts, the sixth; the shoulders and the collar-bones, the seventh; the lips and the neck, the eighth; the eyes and the brows, the ninth; and the head and the forehead, the tenth. When the feet and other limbs are inauspicious, the effects of the particular stages of life will be harmful; and good, when they are auspicious.

If a limb is lean and lank or full of veins, it is inauspicious; otherwise, good. The particular period of life denoted by a limb that is inauspicious will be miserable, etc.

Thus ends the 70th Adhyaya on 'the Characteristics of Maidens.'

वस्त्रच्छेदलक्षणम् ॥७१॥ Omens from Slits of Garments.

प्रभूतवस्त्रदाश्विनी भरण्यथापहारिणी ।
प्रदह्यतेऽग्निदैवते प्रजेश्वरेऽर्थसिद्धयः ॥१॥
मृगे तु मूषकाद्भयं व्यसुत्वमेव शाङ्करे ।
पुनर्वसौ शुभागमस्तदग्रभे धनैर्युतिः ॥२॥
भुजङ्गभे विलुप्यते मघासु मृत्युमादिशेत् ।
भगाह्वये नृपाद्भयं धनागमाय चोत्तरा ॥३॥
करेण कर्मसिद्धयः शुभागमस्तु चित्रया ।
शुभं च भोज्यमानिले द्विदैवते जनप्रियः ॥४॥
सुहृद्युतिश्च मित्रभे तदग्रभेऽम्बरक्षयः ।
जलप्लुतिश्च नैर्ऋते रुजो जलाधिदैवते ॥५॥
मिष्टमन्नमपि वैश्वदेवते वैष्णवे भवति नेत्ररोगता ।
धान्यलब्धिरपि वासवे विदुर्वारुणे विषकृतं महद्भयम् ॥६॥
भद्रपदासु भयं सलिलोत्थं तत्परतश्च भवेत्सुतलब्धिः ।
रत्नयुतिं कथयन्ति च पौष्णे योऽभिनवाम्बरमिच्छति भोक्तुम् ॥७॥

Slokas 1-7.—If one wears a new cloth in Aswini, he will get plenty of good cloths; if in Bharani, the cloth will be stolen; if in Krittika, they will be burnt; if in Rohini, there will be acquisition of wealth; if in Mrigasira, fear of mice; if in Ardra, poverty; if in Punarvasu, performance of auspicious ceremonies; if in Pushya, acquisition of wealth; if in Aslesha, the cloth is destroyed; if in Magha, death should be predicted; if in Purvaphalguni, there will be fear from the King; if in Uttaraphalguni, acquisition of money; if in Hasta, accomplishment of undertakings; if in Chittra, there will be auspicious functions; if in Swati, eating of delicious

food ; if in Visakha, the person will be popular ; if in Anuradha, there will be meeting of friends ; if in Jyeshtha, there will be loss of cloths ; if in Moola, loss of cloths in water ; if in Purvashadha, there will be diseases ; if in Uttarashadha, there will be sumptuous feast ; if in Sravana, there wlll be eye disease ; if in Dhanishtha, there will be gain of corn ; if in Satabhishak, there will arise great danger from poison ; if in Purvabhadrapada, there will be danger through water ; if in Uttarabhadrapada, a son will be born ; and in Revati, there will be acquisition of gems.

भोक्तुं नवाम्बरं शस्तमृक्षेऽपि गुणवर्जिते ।
विवाहे राजसम्माने ब्राह्मणानां च सम्मते ॥८॥

Sloka 8.—It is advisable to wear new cloths even in an asterism which is devoid of good qualities, provided it is an occasion of a marriage, reception of a sovereign, and honouring of Brahmins.

वस्त्रस्य कोणेषु वसन्ति देवा नराश्च पाशान्तदशान्तमध्ये ।
शेषास्त्रयश्चात्र निशाचरांशास्तथैव शय्यासनपादुकासु ॥९॥

Sloka 9.—In the four corners of a cloth, dwell Gods ; in the middle part of the broad sides, men ; and the remaining three divisions belong to the devils. The same rule applies to couches, seats and sandals.

Gods	Devils	Gods
Men	Devils	Men
Gods	Devils	Gods

लिप्ते मषीगोमयकर्दमाद्यैश्छिन्ने प्रदग्धे स्फुटिते च विन्द्यात् ।
पुष्टं नवेऽल्पाल्पतरं च भुक्ते पापं शुभं चाधिकमुत्तरीये ॥१०॥

Sloka 10.—When a cloth is stained with ink (soot), cowdung, mud and the like, when it is cut (slit), singed or torn, one ought to know that the effects, good or bad, will be full, when it is new; middling, when used for a short time; and almost nil, when it is old. These effects are greater in the case of upper cloths.

रुग्राक्षसांशेष्वथवापि मृत्युः पुंजन्मतेजश्च मनुष्यभागे ।
भागेऽमराणामथ भोगवृद्धिः प्रान्तेषु सर्वत्र वदन्त्यनिष्टम् ॥११॥

Sloka 11.—A slit, etc., in the divisions of devils bode disease or death of the wearer; in those of men, birth of a son and power; in those of Gods, increase of enjoyments; and in the borders, it is said to be invariably harmful.

कङ्कप्लवोलूककपोतकाकक्रव्यादगोमायुखरोष्ट्रसर्पैः ।
छेदाकृतिर्दैवतभागगापि पुंसां भयं मृत्युसमं करोति ॥१२॥

Sloka 12.—A slit in the form of a heron, pelican (?), owl, pigeon, crow, bird of prey, jackal, donkey, camel or snake, though happening in a division belonging to Gods, causes among men a danger amounting to death.

छत्रध्वजस्वस्तिकवर्धमानश्रीवृक्षकुम्भाम्बुजतोरणाद्यैः ।
छेदाकृतिर्नैर्ऋतभागगापि पुंसां विधत्ते न चिरेण लक्ष्मीम् ॥१३॥

Sloka 13.—A slit of the shape of an umbrella, banner, Swasthika, Vardhamana, Bilwa tree, water-pot, lotus, arch-way, etc., though found in a division of devils, brings fortune immediately to men.

विप्रमतादथ भूपतिदत्तं यच्च विवाहविधावभिलब्धम् ।
तेषु गुणै रहितेष्वपि भोक्तुं नूतनमम्बरमिष्टफलं स्यात् ॥१४॥

Sloka 14.—A new cloth, even at an unlucky asterism, will give good effects, when it is worn with the permission of Brahmins, or when it is a gift from the king or when it is presented at a marriage occasion.

The idea is the same as in Sloka 8 *supra*.

Thus ends the 71st Adhyaya on "Omens from Slits of Garments."

चामरलक्षणम् ॥७२॥ Signs of Chowries.

देवैश्चमर्यः किल वालहेतोः सृष्टा हिमक्ष्माधरकन्दरेषु ।
आपीतवर्णाश्च भवन्ति तासां कृष्णाश्च लाङ्गूलभवाः सिताश्च ॥१॥

Sloka 1.—They say that the Gods created the Chamara deer in the caves of the Himalayas for the sake ot their hair (tails). The hairs growing on their tails are some yellowish, some black, and some white.

स्नेहो मृदुत्वं बहुवालता च वैशद्यमल्पास्थिनिबन्धनत्वम् ।
शौक्ल्यं च तासां गुणसम्पदुक्ता विद्धाल्पलुप्तानि न शोभनानि ॥

Sloka 2.—The excellences of the chowries are declared to be glossiness (gloss), tenderness, density of the hair, brightness, being connected with a slender bone and whiteness. Those that are piecred, small or broken off, are inauspicious.

अध्यर्धहस्तप्रमितोऽस्य दण्डो हस्तोऽथवा रत्निसमोऽथवान्यः ।
काष्ठाच्छुभात्काञ्चनरूप्यगुप्ताद्रत्नैश्च सर्वैश्च हिताय राज्ञाम् ॥३॥

Sloka 3.—The handle of the chowrie must measure one cubit, or one and a half, or even smaller cubit, (with the fist closed). One made of auspicious wood, decked with gold or silver, and set with all kinds of gems, is favourable to kings.

यष्ट्यातपत्राङ्कुशवेत्रचापवितानकुन्तध्वजचामराणाम् ।
व्यापीततन्त्रीमधुकृष्णवर्णा वर्णक्रमेणैव हिताय दण्डाः ॥४॥

Sloka 4.—The handles of clubs, umbrellas, goads, canes, bows, canopies, spears, banners and chowries of Brahmins, Kshatriyas, Vaisyas and Sudras, being of the colours, yellow, yellowish-red, honey colour and dark respectively, are favourable to the persons of the respective classes.

मातृभूधनकुलक्षयावहा रोगमृत्युजननाश्च पर्वभिः ।
द्व्यादिभिर्द्विकविवर्धितैः क्रमात् द्वादशान्तविरतैः समैः फलम् ॥५॥

Sloka 5.—The above objects with an even number of joints (knots), *viz.*, two, four, six, eight, ten and twelve, produce respectively, loss of mother, land, wealth, family, disease and death.

यात्राप्रसिद्धिर्द्विषतां विनाशो लाभाः प्रभूता वसुधागमश्च ।
वृद्धिः पशूनामभिवाञ्छिताप्तिस्त्र्याद्येष्वयुग्मेषु तदीश्वराणाम् ॥६॥

Sloka 6.—If the joints are odd, *viz.*, three, five, seven, nine, eleven or thirteen, the effects for the owners are respectively, victory in the marching (success in the journey), destruction of enemies, abundant profits, acquisition of lands, increase of domestic animals and the accomplishment of the desired objects.

Thus ends the 72nd Adhyaya on "Signs of Chowries."

छत्रलक्षणम् ॥७३॥ Signs of Umbrellas.

निचितं तु हंसपक्षैः कृकवाकुमयूरसारसानां वा ।
दौकूल्येन नवेन तु समन्ततश्छादितं शुक्लम् ॥१॥

मुक्ताफलैरुपचितं प्रलम्बमालाविलं स्फटिकमूलम् ।
षड्ढस्तशुद्धहैमं नवपर्वनगैकदण्डं तु ॥२॥
दण्डार्धविस्तृतं तद् समावृतं रत्नभूषितमुदग्रम् ।
नृपतेस्तदातपत्रं कल्याणपरं विजयदं च ॥३॥

Slokas 1-3—A white umbrella of the following description brings all round happiness and victory to a king. It is to be made of the feathers of swans, cocks, peacocks or cranes ; it must be covered all round with a fresh, white silken cloth. It must be adorned with pearls and have garlands of pearls suspended all round from its edges ; its handle is made of crystal ; the rod of a single wood is six cubits in length, covered with pure gold and having seven or nine joints. The extent or diameter is 3 cubits. It should be well-knit all over and adorned with gems.

युवराजनृपतिपत्न्योः सेनापतिदण्डनायकानां च ।
दण्डोऽर्धपञ्चहस्तः समपञ्चकृतोऽर्धविस्तारः ॥४॥

Sloka 4—The rod of the umbrella of a Yuvaraja, Queen, Commandant of the army and a General is $4\frac{1}{2}$ cubits in height and $2\frac{1}{2}$ cubits in extent or diameter.

अन्येषामुष्णघ्नं प्रसादपट्टैर्विभूषिताशिरस्कम् ।
व्यालम्बिरत्नमालं छत्रं कार्यं तु मायूरम् ॥५॥

Sloka 5.—The umbrella of other officers of the state should be formed with pea-cock-feathers so as to ward off the Sun's heat and having wreaths of gems hanging all round ; its top being adorned with gold fillets as a token of royal favour.

अन्येषां तु नराणां शीतातपवारणं तु चतुरस्रम् ।
समवृत्तदण्डयुक्तं छत्रं कार्यं तु विप्राणाम् ॥६॥

Sloka 6.—The umbrella of ordinary persons should be of a square form, capable of warding off cold and heat. That of Brahmins should be circular and have a cylindrical rod.

Probably the author means that the rod of private persons' umbrellas should be square and that for Brahmins, cylindrical.

Thus ends the 73rd Adhyaya on the "Signs of Umbrellas."

स्त्रीप्रशंसाध्यायः ॥७४॥ Praise Of Women.

जये धरित्र्याः पुरमेव सारं पुरे गृहं सद्मनि चैकदेशः ।
तत्रापि शय्या शयने वरा स्त्री रत्नोज्ज्वला राज्यसुखस्य सारः ॥१॥

Sloka 1.—When a country is conquered, the most important thing there is only a city whereof the essential part is a mansion, and in this the most desirable portion is only a room; and even here the most beautiful thing is a couch, whereon an excellent damsel, adorned with gems and gold ornaments, is the pith and essence of the happiness accruing from the possession of a kingdom.

This reminds one of Valmiki's statement "त्रैलोक्यराज्यं सकलं सीताया नाप्नुयात् कलाम् ।" This chapter is on a par with Bhartrihari's Sringara Sataka (शृङ्गारशतक) and will have great attraction for people of widely differing tastes as "नाट्यं भिन्नरुचेर्जनस्य बहुधाप्येकं समाराधनम्." Some of the statements in this chapter sound rather frivolous and light-hearted. The purpose is most probably to please the patron-sovereign of the author, who requires the pleasure of the company of a sweet-heart after a strenuous career of wars of conquest.

रत्नानि विभूषयन्ति योषा भूष्यन्ते वनिता न रत्नकान्त्या ।
चेतो वनिता हरन्त्यरत्ना नो रत्नानि विनाङ्गनाङ्गसङ्गम् ॥२॥

Sloka 2.—Damsels beautify gems and they are not adorned by the lustre of the latter; for they captivate the heart even without the aid of gems; but the gems do not without their association with beautiful maidens.

The last quarter can be interpreted as —What are gems (the greatest things) but union with damsels?

आकारं विनिगूहतां रिपुबलं जेतुं समुत्तिष्ठतां
तन्त्रं चिन्तयतां कृताकृतशतव्यापारशाखाकुलम् ।
मन्त्रिप्रोक्तनिषेविणां क्षितिभुजामाशङ्किनां सर्वतो
दुःखाम्भोनिधिवर्त्तिनां सुखलवः कान्तासमालिङ्गनम् ॥३॥

Sloka 3.—The embrace of a sweet-heart affords a bit (an iota) of pleasure to the kings who have to suppress their feelings, who strive to vanquish the forces of their foes, who deeply ponder over diplomatic methods that are replete with the ramifications of hundreds of things that are done and not done, who act upon the advice given by their ministers, who apprehend danger from every quarter (suspect every body) and who are consequently plunged, so to say, in the ocean of misery.

"Uneasy lies the head that wears a crown'; so in the midst of his miserable and care-worn life, the company of a sweet partner gives a king at least some pleasure for some time. This of course for the poor soul should not be grudged by the people, lest his life should be a burden and a liability.

श्रुतं दृष्टं स्पृष्टं स्मृतमपि नृणां ह्लादजननं
न रत्नं स्त्रीभ्योऽन्यत् क्वचिदपि कृतं लोकपतिना ।
तदर्थं धमार्थौ सुतविषयसौख्यानि च ततो
गृहे लक्ष्म्यो मान्याः सततमबला मानविभवैः ॥४॥

Sloka 4.—Nowhere has the creator designed any gem other than women; for, this gem gives delight to men, when heard of, seen, touched or even remembered ; for its sake are done righteous deeds and wealth amassed ; from that do men derive worldly pleasures and offspring. Such damsels are the goddesses of fortune. Hence they should always be honoured at home with respect and wealth.

This reminds one of Manu's dictum "यत्र नार्यस्तु पूज्यन्ते रमन्त तत्र देवताः" *i e.*, Gods dwell with pleasure in a house where ladies are treated with respect.

येऽप्यङ्गनानां प्रवदन्ति दोषान् वैराग्यमार्गेण गुणान् विहाय ।
ते दुर्जना मे मनसो वितर्कः सद्भाववाक्यानि न तानि तेषाम् ॥५॥

Sloka 5.—It is my conviction that those who, following the path of renunciation or detachment, overlook the virtues of and traduce ladies, are indeed wicked and cynical. For they do not mean what they say.

प्रब्रूत सत्यं कतरोऽङ्गनानां दोषोऽस्ति यो नाचरितो मनुष्यैः ।
धार्ष्ट्येन पुम्भिः प्रमदा निरस्ता गुणाधिकास्ता मनुनात्र चोक्तम् ॥

Sloka 6.—Tell me the truth, what fault is there in women that is not committed by men ? Men have traduced women as being impudent (or men have outdone women in impudence). They are indeed superior to men in respect of merits. And the following are the statements of Manu on this point.

सोमस्तासामदाच्छौचं गन्धर्वः शिक्षितां गिरम् ।
अग्निश्च सर्वभक्षित्वं तस्मान्निष्कसमाः स्त्रियः ॥७॥

Sloka 7.—The Moon gave them (women) purity (cleanliness) ; Gandharva, cultured and sweet speech ; the Fire, the capacity to eat all sorts of food. Hence women are like unto pure gold.

ब्राह्मणाः पादतो मेध्या गावो मेध्याश्च पृष्ठतः ।
अजाश्वा मुखतो मेध्याः स्त्रियो मेध्यास्तु सर्वतः ॥८॥

Sloka 8.—Brahmins are pure at the feet; cows at the back; goats and horses, at the face (mouth); and women are pure all over.

स्त्रियः पवित्रमतुलं नैता दुष्यन्ति कर्हिचित् ।
मासि मासि रजो ह्यासां दुष्कृतान्यपकर्षति ॥९॥

Sloka 9.—Being objects of matchless purity, never are women defiled. For the menses remove their blemishes every month.

जामयो यानि गेहानि शपन्त्यप्रतिपूजिताः ।
तानि कृत्याहतानीव विनश्यन्ति समन्ततः ॥१०॥

Sloka 10.—Those houses that are cursed by respectable ladies (daughters-in-law) being not properly treated, will totally perish, as if destroyed by which-craft.

जाया वा स्याज्जनित्री वा सम्भवः स्त्रीकृतो नृणाम् ।
हे कृतघ्नास्तयोर्निन्दां कुर्वतां वः कुतः शुभम् ॥११॥

Sloka 11.—Whether it is the wife or the mother, men are brought into being only by women. What good can you expect, O ungrateful men, from censuring them?

तज्जाया भवति यस्यां जायते पुनरितिश्रुतिः। जाया स्त्री माता। स्त्रीकृतः सम्भवः। अङ्गात्सम्भवति हृदयादभिजायते। आत्मा वै पुत्रनामासि त्वं जीव शरदां शतमिति श्रुतिः।

दम्पत्योर्व्युत्क्रमे दोषः समः शास्त्रे प्रतिष्ठितः ।
नरा न तमवेक्षन्ते तेनात्र वरमङ्गनाः ॥१२॥

Sloka 12.—It has been established in the moral code that the guilt of husband and wife will be equal, if both go astray. But men do not pay any heed to their sins. Hence women are better in this respect.

बहिर्लोम्ना तु षण्मासान् वेष्टितः खरचर्मणा ।
दारातिक्रमणे भिक्षां देहीत्युक्त्वा विशुध्यति॥१३॥

Sloka 13.—A man guilty of going astray in matters sexual will be absolved of the sin by begging alms for six months, wearing a donkey's hide with its hair exposed.

न शतेनापि वर्षाणामपैति मदनाशयः ।
तत्राशक्त्या निवर्तन्ते नरा धैर्येण योषितः ॥१४॥

Sloka 14.—Even when men complete a centum of years, their sexual craving does not subside; but they refrain from the act only through incapacity, whereas women do so by conviction and courage.

अहो धार्ष्ट्यमसाधूनां निन्दतामनघाः स्त्रियः ।
मुष्णतामिव चौराणां तिष्ठ चौरेति जल्पताम् ॥१५॥

Sloka 15.—How impudent are the immoral fellows that slander blameless women! They are like the thieves actually found stealing and yet crying—" Thief, stop !"

The aforesaid quotations amply prove Manu's great regard for women and how they were treated in ancient India, where there was no necessity for women to fight for equality.

पुरुषश्चटुलानि कामिनीनां कुरुते यानि रहो न तानि पश्चात् ।
सुकृतज्ञतयाङ्गना गतासूनवगूह्य प्रविशन्ति सप्तजिह्वम् ॥१६॥

Sloka 16.—A man does not resort subsequently to the same coaxing words and actions as done in privacy with his sweet-hearts; whereas the latter embrace their dead husbands out of gratitude for the good turns done unto them, and enter their funeral pyre.

In the days of Varahamihira, Suttee must have been in great vogue. But Bana, the great poet, expresses his antipathy to this custom.

स्त्रीरत्नभोगोऽस्ति नरस्य यस्य निःस्वोऽपि सम्प्रत्यवनीश्वरोऽसौ ।
राज्यस्य सारोऽशनमङ्गनाश्च तृष्णानलोद्दीपनदारु शेषम् ॥१७॥

Sloka 17.—A man who enjoys the gem of a damsel is for the time being, (to me) a king, though he is penniless. For the quint-essence of a kingdom consists of dainty food and damsels ; and all the rest is only fuel for kindling the fire of appetite.

कामिनीं प्रथमयौवनान्वितां मन्दवल्गुमृदुपीडितस्वनाम् ।
उत्स्तनीं समवलम्ब्य या रतिः सा न धातृभवनेऽस्ति मे मतिः ॥१८॥

Sloka 18.—It is my firm conviction that the erotic bliss that is enjoyed by one's embracing a loving damsel in the prime of youth, with swelling bosoms, and murmuring sounds, gentle, sweet, tender and suppressed, cannot be had even in the Creator's Heaven (Brahmaloka.

This reminds one of Bhartrihari's—अधरमधु वधूनां भाग्यवन्तः पिबन्तः

तत्र देवमुनिसिद्धचारणैर्मान्यमानपितृसेव्यसेवनात् ।
ब्रूत धातृभवनेऽस्ति किं सुखं यद्रहः समवलम्ब्य न स्त्रियम् ॥१९॥

Sloka 19.-Tell me what pleasure is there in Brahma Loka, owing to the Gods, Sages, Siddhas and celestial bards attending upon the Manes and other Worshipful Beings, such as cannot be found in embracing a damsel in privacy.

आब्रह्मकीटान्तमिदं निबद्धं पुंस्त्रीप्रयोगेण जगत् समस्तम् ।
व्रीडात्र का यत्र चतुर्मुखत्वमीशोऽपि लोभाद्गमितो युवत्याः ॥२०॥

Sloka 20.—The whole universe, from Brahman to the smallest worm, is based on the union of the male and female. Why then should we feel ashamed of it, when even Lord Siva was forced to take four faces on account of his greed to have a look at a maiden?

The story alluded to here is that once the celestial courtezan Tilottama, was going round Lord Siva on whose lap was seated Parvati. The lord being afraid of offending Parvati created four faces for himself in order to look at the matchless beauty of the damsel.

Thus ends the 74th Adhyaya on "the Praise of Women."

सौभाग्यकरणम् ॥७५॥ Winning of Affection.

जात्यं मनोभवसुखं सुभगस्य सर्व-
माभासमात्रमितरस्य मनोवियोगात् ।
चित्तेन भावयति दूरगतापि यं स्त्री
गर्भं बिभर्त्ति सदृशं पुरुषस्य तस्य ॥१॥

Sloka 1.—The man who is loved by damsels enjoys all the sexual pleasures in the most excellent manner, while others enjoy only sham pleasures; because, the woman has her mind elsewhere. A woman develops a foetus similar to the man whom she thinks of at the time of coitus, though she be far off from him.

भङ्क्त्वा काण्डं पादपस्योप्तमुर्व्यां बीजं वास्यां नान्यतामेति यद्वत् ।
एवं ह्यात्मा जायते स्त्रीषु भूयः कश्चित्तस्मिन् क्षेत्रयोगाद्विशेषः ॥२॥

Sloka 2.—Just as a branch cut off from a tree or a seed planted in the soil does not change its nature, *i. e.*, does not grow into a different tree, even so is the soul reborn in women. But owing to the influence of the soil or mother, slight difference does occur.

आत्मा सहैति मनसा मन इन्द्रियेण
स्वार्थेन चेन्द्रियमिति क्रम एष शीघ्रः ।
योगोऽयमेव मनसः किमगम्यमस्ति
यस्मिन्मनो व्रजति तत्र गतोऽयमात्मा ॥३॥

Sloka 3.—The soul combines with the mind, the mind with the senses, and the senses with their respective objects. This takes place in quick succession. The connection being such, is there anything unattainable for the mind ? And whither the mind goes, thither goes the soul too !

आत्मायमात्मनि गतो हृदयेऽतिसूक्ष्मो
ग्राह्योऽचलेन मनसा सतताभियोगात् ।
यो यं विचिन्तयति याति स तन्मयत्वं
यस्मादतः सुभगमेव गता युवत्यः ॥४॥

Sloka 4.—The soul which is very subtle is immersed in the Supreme Soul in the region of the heart (हृत्पुण्डरीक). Such a soul should be comprehended by a steadfast mind through constant practice. Since every person attains the nature of one whom he constantly thinks of, young women mentally go only to their beloved ones.

दाक्षिण्यमेकं सुभगत्वहेतुर्विद्वेषणं तद्विपरीतचेष्टा ।
मन्त्रौषधाद्यैः कुहकप्रयोगैर्भवन्ति दोषा बहवो न शर्म ॥५॥

Sloka 5.—Favourableness or courtesy is the sole cause of winning the affection of the opposite sex ; a contrary conduct engenders aversion. Charms, potions and such other quack remedies produce only many harmful effects and not happiness.

वाल्लभ्यमायाति विहाय मानं दौर्भाग्यमापादयतेऽभिमानः ।
कृच्छ्रेण संसाधयतेऽभिमानी कार्याण्ययत्नेन वदन् प्रियाणि ॥६॥

Sloka 6.—Man becomes the idol of woman by forsaking pride; and arrogance produces repulsion. A haughty person accomplishes his objects with great difficulty, whereas one speaking sweetly does it easily.

तेजो न तद्यत् प्रियसाहसत्वं वाक्यं न चानिष्टमसत्प्रणीतम् ।
कार्यस्य गत्वान्तमनुद्धता ये तेजस्विनस्ते न विकत्थना ये ॥७॥

Sloka 7.—It is not valour to be fond of rash deeds; nor to speak harsh words that are generally uttered by ruffians. Those who are not arrogant, nor boastful even after accomplishing their task, are valorous.

यः सार्वजन्यं सुभगत्वमिच्छेद्गुणान् स सर्वस्य वदेत्परोक्षम् ।
आप्नोति दोषानसतोऽप्यनेकान् परस्य यो दोषकथां करोति ॥८॥

Sloka 8.—One wishing for universal love should express others' virtues behind their back; while a person referring to the faults of others gets too many unmerited charges levelled against him.

सर्वोपकारानुगतस्य लोकः सर्वोपकारानुगतो नरस्य ।
कृत्वोपकारं द्विषतां विपत्सु या कीर्तिरल्पेन न सा शुभेन ॥९॥

Sloka 9.—The whole world renders service to a man who is engaged in helping the people. The fame that is won by helping enemies in their distress cannot be had by a small measure of religious merit.

तृणैरिवाग्निः सुतरां विवृद्धिमाच्छाद्यमानोऽपि गुणोऽभ्युपैति ।
स केवलं दुर्जनभावमेति हन्तुं गुणान् वाञ्छति यः परस्य ॥१०॥

Sloka 10.—The virtues of the good, though suppressed by the wicked, attain great eminence, just as fire blazes forth, though covered with grass. The person who wishes to spoil another's virtues has his own wickedness proclaimed.

Thus ends the 75 Adhyaya on the "Winning of Affection."

कान्दर्पिकम् ॥७६॥ Erotic Remedies.

रक्तेऽधिके स्त्री पुरुषस्तु शुक्रे नपुंसकं शोणितशुक्रसाम्ये ।
यस्मादतः शुक्रविवृद्धिदानि निषेवितव्यानि रसायनानि ॥१॥

Sloka 1.—When (at the time of coitus) the blood (of the woman) exceeds the sperm (of man), a female will be born; when the sperm exceeds the blood, a male; when both are equal, a hermaphrodite. Hence, one ought to take tonics that increase one's sperm.

हर्म्यपृष्ठमुडुनाथरश्मयः सोत्पलं मधु मदालसा प्रिया ।
वल्लकी स्मरकथा रहः स्रजो वर्ग एष मदनस्य वागुरा ॥२॥

Sloka 2.—Cupid's snare consists of the following group: *viz.*, a terrace, the Moon's rays, lilies, wine, an intoxicated sweet-heart, a lute, amatory talk, privacy and garlands.

This is reminiscent of the Sloka:

चन्दनमिन्दुमहश्च सुगन्धिर्मलयमरुन्मदिरा च मनोज्ञा ।
वामदृशां च वपुः सविलासं मनसिजपौष्टिकयोगविशेषः ॥

माक्षीकधातुमधुपारदलोहचूर्ण-
पथ्याशिलाजतुघृतानि समानि योऽद्यात् ।
सैकानि विंशतिरहानि जरान्वितोऽपि
सोऽशीतिकोऽपि रमयत्यबलां युवेव ॥३॥

Sloka 3.—A man who eats for 21 days a mixture of equal quantities of माक्षीकधातु (mineral honey), honey, mercury, iron-dust, हरीतकी (yellow myrobalan), शिलाजतु (bitumen), and ghee, though he be very old or an octogenarian, will be able to please a damsel, as though he were a young man.

क्षीरं शृतं यः कपिकच्छुमूलैः पिबेत् क्षयं स्त्रीषु न सोऽभ्युपैति ।
माषान् पयःसर्पिषि वा विपक्वान् षड्ग्रासमात्रांश्च पयोनुपानम् ॥४॥

Sloka 4.—If one drinks milk boiled with Kapikacchu roots or eats only six morsels of black-gram boiled in milk and ghee (in ghee prepared from milk itself), followed by a drink of milk, one will not be exhausted by women.

विदारिकायाः स्वरसेन चूर्णं मुहुर्मुहुर्भावितशोषितं च ।
शृतेन दुग्धेन सशर्करेण पिबेत् स यस्य प्रमदाः प्रभूताः ॥५॥

Sloka 5.—A man having numerous wives should take the powder of विदारिका, boiled seven times in its own sap and then concentrated, and drink with it boiled milk mixed with sugar.

धात्रीफलानां स्वरसेन चूर्णं सुभावितं क्षौद्रसिताज्ययुक्तम् ।
लीढ्वानु पीत्वा च पयोऽग्निशक्त्या कामं निकामं पुरुषो निषेवेत् ॥

Sloka 6.—Boil well the powder of myrobalan with its own juice and mix it with honey, sugar and ghee. After licking this, drink milk according to your digestion; then you will be able to enjoy sexual pleasures to the utmost.

क्षीरेण बस्ताण्डयुजा शृतेन सम्प्लाव्य कामी बहुशीतलान् यः ।
सुशोषितानत्ति पयः पिबेच्च तस्याग्रतः किं चटकः करोति ॥७॥

Sloka 7.—A lustful man should boil milk with goat's testes and sesamum several times and thus concentrate it. By taking that and drinking milk after that, he will put even the sparrow to shame by his exuberant virility.

माषसूपसहितेन सर्पिषा षष्टिकौदनमदन्ति ये नराः ।
क्षीरमप्यनुपिबन्ति तासु ते शर्वरीषु मदनेन शेरते ॥८॥

Sloka 8.—Men who eat boiled षष्टिक-(Shastika) rice with ghee and black gram soup and then drink milk, sleep on those nights after repeated sport of love.

Shashtika rice is a kind of rice that grows in 60 days.

तिलाश्वगन्धाकपिकच्छुमूलैर्विदारिकाषष्टिकपिष्टयोगः ।
आजेन पिष्टः पयसा घृतेन पक्व भवेच्छष्कुलिकातिवृष्या ॥९॥

Sloka 9.—A mixture of sesamum, Aswagandha, Kapikachchu, Vidarika and Shashtika rice, the whole ground in goat's milk and then boiled in ghee, will be like the शष्कुली (Sashkuli) eatable and will increase sperm (be a good aphrodisiac).

क्षीरेण वा गोक्षुरकोपयोगं विदारिकाकन्दकभक्षणं वा ।
कुर्वन्न सीदेद्यदि जीर्यतेऽस्य मन्दाग्निता चेदिदमत्र चूर्णम् ॥१०॥

Sloka 10.—If the virility of a man diminishes, he should take either गोक्षुर or विदारिका roots boiled in milk. Then his sexual power will remain unimpaired. If he suffer from dullness of the digestive apparatus, he might take the following powder.

साजमोदलवणा हरीतकी शृङ्गवेरसहिता च पिप्पली ।
मद्यतक्रतरलोष्णवारिभिश्चूर्णपानमुदराग्निदीपनम् ॥११॥

Sloka 11.—A mixture of equal quantities of Ajamoda, rock-salt, हरीतकी, ginger and Pippali, soaked in liquor, butter-milk, gruel or hot-water and drunk, promotes digestion.

अत्यम्लतिक्तलवणानि कटूनि वात्ति
यः क्षारशाकबहुलानि च भोजनानि ।
दृक्शुक्रवीर्यरहितः स करोत्यनेकान्
व्याजान् जरन्निव युवाप्यबलामवाप्य ॥१२॥

Sloka 12.—One who eats excessively sour, bitter, salt or pungent things and meals chiefly consisting of a boiled mixture of things and leafy vegetables (or saline pot-herbs), will lose the power of sight, sperm and manhood, and on getting a damsel, he will, however young, make several sham attempts, as if he were an old man.

Thus ends the 76th Adhyaya on "Erotic Remedies."

गन्धयुक्तिः ॥७७॥ Preparation of Perfumes.

स्रग्गन्धधूपाम्बरभूषणाद्यं न शोभते शुक्लशिरोरुहस्य ।
यस्मादतो मूर्धजरागसेवां कुर्याद्यथैवाञ्जनभूषणानाम् ॥१॥

Sloka 1.—Since garlands, perfumes, fine raiment, ornaments and the like do not shine in a man of grey hair, one ought to try to dye the hair, just as one does regarding unguents for the eyes and ornaments.

In the beginning of the Chapter the commentator quotes extensively from a निघण्टु or lexicon, which gives the synonyms of various materials used in the preparation of perfumes.

लोहे पात्रे तण्डुलान् कोद्रवाणां शुक्ते पक्वाल्लोहचूर्णेन साकम् ।
पिष्टान् सूक्ष्मं मूर्ध्नि शुक्लाम्लकेशे दत्वा तिष्ठेद्वेष्टयित्वार्द्रपत्रैः ॥२॥
याते द्वितीये प्रहरे विहाय दद्याच्छिरस्यामलकप्रलेपम् ।
सञ्छाद्य पत्रैः प्रहरद्वयेन प्रक्षालितं कार्ष्ण्यमुपैति शीर्षम् ॥३॥

Slokas 2-3.—Put into an iron vessel grains of कोद्रव-Kodrava and boil them in acid-gruel (vinegar); grind it well with iron dust and make a fine paste. Apply this to the head after washing the hair with acid-gruel, and covering the head with green leaves, remain for six hours. After that period, remove the paste from the head and apply a paste of myrobalan. Cover it with green leaves and keep it for another six hours. On being washed, the hair will become black.

पश्चाच्छिरःस्नानसुगन्धतैलैर्लोहाम्लगन्धं शिरसोऽपनीय ।
हृद्यैश्च गन्धैर्विविधैश्च धूपैरन्तःपुरे राज्यसुखं निषेवेत् ॥४॥

Sloka 4.—After that one should remove the smell of the iron and vinegar by bathing the head and by the application of perfumed hair oils, and then enjoy in the harem the pleasures of kingship along with attractive perfumes and a variety of incense.

त्वक्कुष्ठरेणुनलिकास्पृक्कारसतगरवालकैस्तुल्यैः ।
केसरपत्रविमिश्रैर्नरपतियोग्यं शिरःस्नानम् ॥५॥

Sloka 5.—A scented hair-water fit for kings is prepared from equal proportions of cassia-bark, costus, Renuka, Nalika, Sprikka, Rasa, Tagara, Valaka, Nagakesara and Patra.

मञ्जिष्ठया व्याघ्रनखेन शुक्त्या त्वचा सकुष्ठेन रसेन चूर्णः ।
तैलेन युक्तोऽर्कमयूखतप्तः करोति तच्चम्पकगन्धि तैलम् ॥६॥

Sloka 6.—Hair oil of the scent of Champaka is made from equal quantities of the powder of madder, cuttle fish bone, Nakhi, (shell perfume), cassia bark, costus and Rasa, which being mixed with gingelly oil should be heated in the Sun's rays.

तुल्यैः पत्रतुरुष्कवालतगरैर्गन्धः स्मरोद्दीपनः
सव्यामो वकुलोऽयमेव कटुकाहिङ्गुप्रधूपान्वितः ।
कुष्ठेनोत्पलगन्धिकः समलयः पूर्वो भवेच्चम्पको
जातीत्वक्सहितोऽतिमुक्तक इति ज्ञेयः सकुस्तुम्बुरुः ॥७॥

Sloka 7.—From equal quantities of Patra, juice of Sihla, Vala and Tagara, an oil called Smaroddeepana-'kindler of passion' is made. The same with Vyamaka and fumigated with Katuka, asafoetida, yields a perfume called 'Bakula scent'. The same with costus is termed "lotus-scent," and with sandal, 'Champaka scent'. With nutmeg, cassia bark and coriander, it goes by the name of 'Jasmine scent'.

शतपुष्पाकुन्दुरुकौ पादेनार्धेन नखतुरुष्कौ च ।
मलयप्रियङ्गुभागौ गन्धो धूप्यो गुडनखेन ॥८॥

Sloka 8.—Take one-fourth of Sathapushpa and Kunduruka, one-half of Nakha and Sihla, and one-fourth of Sandal and Priyangu. These make a perfume which should be fumigated with jaggery and Nakha.

The commentator states: before fumigating with Guda, it should be done with Hareethaki.

गुग्गुलुबालकलाक्षामुस्तानखशर्कराः क्रमाद्धूपः ।
अन्यो मांसीबालकतुरुष्कनखचन्दनैः पिण्डः ॥९॥

Sloka 9.—Guggulu, Valaka, lac, Musta seeds, Nakha and sugar in equal quantities constitute a compound perfume. Another is made from Jatamamsee, Valaka, Sihla, Nakha and sandal.

हरीतकीशंखघनद्रवाम्बुभिर्गुडोत्पलैः शैलकमुस्तकान्वितैः ।
नवान्तपादादिविवर्धितैः क्रमाद्भवन्ति धूपा बहवो मनोहराः ॥१०॥

Slokas 10.—Many delightful perfumes are made from Haritaka, Sankha, Ghana, Rasa, Valaka, Jaggery, costus, Saileya and Musta seeds by mixing them in proportions indicated by multiples of $\frac{1}{9}$th.

The words in the 3rd quarter have to be construed thus: the succeeding constituents should be $\frac{1}{9}$th in excess of the preceding one, the first one being $\frac{1}{9}$th and the last $\frac{9}{9}$. पाद here is interpreted as a part in general and not as a quarter. By the usage of the word 'many', it is evident that the 9 constituents may be mixed in any order, taking care to see that no two are mixed in the same proportion. For example, by mixing one part of Hareetaka two parts of Sankha, three of Ghana, etc., the other constituents being increased in this order, one kind of perfume is formed. Since it is not necessary that the order of the constituents should be the same, $\underline{|9}$ or 362880 perfumes can be prepared.

भागैश्चतुर्भिः सितशैलमुस्ताः श्रीसर्जभागौ नखगुग्गुलू च ।
कर्पूरबोधो मधुपिण्डितोऽयं कोपच्छदो नाम नरेन्द्रधूपः ॥११॥

Sloka 11.—Four parts each of sugar, Saileya and Musta, two parts each of Sri Vasaka and Sarja juice, and one part each of Nakha and Guggulu, mixed with the powder of camphor and made into a lump of ball with honey, make a royal perfume called "Kopacchada"—Anger-lid.

One Iswara has written a work in Prakrit on the art of preparing perfumes. The commentator quotes the following verse from him.

ओल्लंमि ओल्लओ जो दिज्जइ वेह इति सो भणिओ ।
वोहो उण जो चुण्णो चुण्णविणि अच्छगन्धो सो ॥
आर्द्रे आर्द्रो यो दीयते वेध इति स भणितः ।
बोधः पुनर्यश्चूर्णश्चूर्णिते अच्छगन्धः सः ॥

A liquid mixed with another liquid is called वेध, while a powder with another is बोध.

त्वगुशीरपत्रभागैः सूक्ष्मैलार्धेन संयुतैश्चूर्णः ।
पुटवासः प्रवरोऽयं मृगकर्पूरप्रबोधेन ॥१२॥

Sloka 12.—Take equal quantities of cassia bark, andropogon and Patra and a half-quantity of small cardamoms and pound them to fine powder, which should be enriched with musk and camphor. It will make an excellent toilet powder (perfume for clothes).

घनवालकशैलेयककर्पूरोशीरनागपुष्पाणि ।
व्याघ्रनखस्पृक्कागुरुमदनकनखतगरधान्यानि ॥१३॥
कर्चूरचोलमलयैः स्वेच्छापरिवर्त्तितैश्चतुर्भिरतः ।
एकद्वित्रिचतुर्भिर्भागैर्गन्धार्णवो भवति ॥१४॥

Slokas 13-14.—The Gandharnava or perfume ocean is prepared from sixteen substances, if every four of them are permuted variously at will and that in one, two, three, or four parts. The substances are :—घन, वालक, शैलेय, कर्पूर'

उशीर, नागपुष्प, व्याघ्रनख, स्पृक्का, अगुरु, मदनक, नख, तगर, coriander, कर्चूर, चोल, and sandal.

Ghana	Balaka	Saileya	Karpura
Useera	Naga-pushpa	Vyaghra-nakha	Sprikka
Aguru	Madanaka	Nakha	Tagara
Dhanya	Karchura	Chola	Malaya

Here, altogether 96 varieties are got. Each set of four has 24 permutations and so the four sets together have 24 x 4 or 96. See the diagram in the margin.

अत्युल्बणगन्धत्वादेकांशो नित्यमेव धान्यानाम् ।
कर्पूरस्य तदूनो नैतौ द्वित्र्यादिभिर्देयौ ॥१५॥

Sloka 15.—In no perfume should more than one part of coriander be used, for its smell is too powerful. Camphor should be used in a still lesser proportion. These two ought not to be mixed in two, three, or four parts.

श्रीसर्जगुडनखैस्ते धूपयितव्याः क्रमान्न पिण्डस्थैः ।
बोधः कस्तूरिकया देयः कर्पूरसंयुतया ॥१६॥

Sloka 16—All the above drugs should be fumigated by Srivasaka, resin, jaggery and Nakha *severally* before all the ingredients are mixed together, and then they should be mixed with musk and camphor.

अत्र सहस्रचतुष्टयमन्यानि च सप्ततिसहस्राणि ।
लक्षं शतानि सप्त विंशतियुक्तानि गन्धानाम् ॥१७॥

Sloka 17.—The number of perfumes resulting from the sixteen ingredients being mixed in all possible combinations is 174720 (4000+70000+100000+720).

एकैकमेकभागं द्वित्रिचतुर्भागिकैर्युतं द्रव्यैः ।
षड्गन्धकरं तद्वद्द्वित्रिचतुर्भागिकं कुरुते ॥१८॥

Sloka 18.—Each drug taken in one proportion being combined with three others in two, three and four proportions successively makes six kinds of scents. So do they, when taken in two, three and four proportions.

द्रव्यचतुष्टययोगाद्गन्धचतुर्विंशतिर्यथैकस्य ।
एवं शेषाणामपि षण्णवतिः सर्वपिण्डोऽत्र ॥१९॥

Sloka 19.—As in this manner four substances combined in different proportions yield 24 perfumes ; so too the other tetrads. Hence the sum will be 96.

षोडशके द्रव्यगणे चतुर्विकल्पेन छिद्यमानानाम् ।
अष्टादश जायन्ते शतानि सहितानि विंशत्या ॥२०॥

Sloka 20.—Out of a collection ef sixteen kinds of substances, the number of perfumes that can be made by selecting any four will be 1820.

षण्णवतिभेदभिन्नश्चतुर्विकल्पो गणो यतस्तस्मात् ।
षण्णवतिगुणः कार्यः सा संख्या भवति गन्धानाम् ॥२१॥

Sloka 21.—Since this quantity combined in four different ways admits of 96 variations, this number 1820 must be multiplied by 96. The product will be the total of possible combinations of perfumes.

पूर्वेण पूर्वेण गतेन युक्तं स्थानं विनान्त्यं प्रवदन्ति संख्याम् ।
इच्छाविकल्पैः क्रमशोऽभिनीय नीते निवृत्तिः पुनरन्यनीतिः ॥२२॥

Sloka 22.—Write in a vertical column the numbers 1 to 16 upwards ; in a second column by its side write one, and then write above that the sum of the first two figures of the first column, *viz*, 3 ; add this result to the third number and write it above that ; continue this process until you reach the penultimate number, *i. e.*, 15. Repeat this process in the third and fourth columns also. The last number of the last column will reveal the number 1820. (See figure in the margin).

16			
15	120		
14	105	560	
13	91	455	1820
12	78	364	1365
11	66	286	1001
10	55	220	715
9	45	165	495
8	36	120	330
7	28	84	210
6	21	56	126
5	15	35	70
4	10	20	35
3	6	10	15
2	3	4	5
1	1	1	1

The numbers 1, 2, 3......16 in the first column represent respectively the 16 substances mentioned in slokas 13-14, *supra* (pp. 606-607). Firstly, let the first 3 substances be considered as constant and any one of the remaining as variable. The number of perfumes formed will be 13. Next, taking substances 1, 3, and 4 as constant and one of the rest as variable, we get 12 varieties. Proceeding further in the same manner, we get 11, 10, 9, 8, 7, 6, 5, 4, 3, 2, 1 varieties, or 91 in all.

Now let the substances 1, 2 and 4 be considered as constants and one of the remaining as variable, we get 12 perfumes. By taking 1, 3 and 5 as constants, the number will be 11, and so on. The total will thus be 78.

Similarly making 1, 2, 5; 1, 3, 6; 1, 4, 7 etc., as constants, we shall get 11, 10, 9, 8, 7, 6, 5, 4. 3, 2, 1 or a total of 66 varieties.

Thus we shall get 91, 78, 66, 55, 45, 36, 28, 21, 15, 10, 6, 3, 1 or 455 in all. Proceeding in the same way with other combinations, the several totals will be 364, 286, 220, 165, 120, 84, 56, 35, 20, 10, 4, 1 or a grand total of 1820.

The process to get at the above figures as enunciated by Bhattotpala in his commentary is circuitous and confusing. This is only the number of combinations of 16 things taken 4 at a time ($^{16}C_4$) or 1820.

द्वित्रीन्द्रियाष्टभागैरगुरुः पत्रं तुरुष्कशैलेयौ ।
विषयाष्टपक्षदहनाः प्रियङ्गुमुस्तारसाः केशः ॥२३॥

स्पृक्कात्वक्तगराणां मांस्याश्च कृतैकसप्तषड्भागाः ।
सप्तर्तुवेद चन्द्रैर्मलयनखश्रीककुन्दुरुकाः ॥२४॥

Slokas 23-24.—Make a diagram consisting of 16 compartments as shown below and place them with their respective proportions as :

अगुरु 2	पत्र 3	तुरुष्क 5	शैलेय 8
प्रियङ्गु 5	मुस्ता 8	रस 2	केश 3
स्पृक्का 4	त्वक् 1	तगर 7	मांसी 6
मलय 7	नख 6	श्रीक 4	कुन्दुरुक 1

षोडशके कच्छपुटे यथा तथा मिश्रिते चतुर्द्रव्ये ।
येऽत्राष्टादश भागास्तेऽस्मिन् गन्धादयो योगाः ॥२५॥
नखतगरतुरुष्कयुता जातीकर्पूरमृगकृतोद्बोधाः ।
गुडनखधूप्या गन्धाः कर्तव्याः सर्वतोभद्राः ॥२६॥

Slokas 25-26.—In a receptacle of 16 dlvisions in whatever manner (horizontally, vertically or diagonally), you may mix four substances, you get 18 proportions for each of the various compounds of perfumes. Each of the compounds should be blended with Nakhi, Tagara and Turushka, be enlivened (mixed) by nutmeg, camphor and musk ; and be fumigated with jaggery and Nakha. In this way are made scents called 'Sarvatobhadra'—'good for all purposes.'

जातीफलमृगकर्पूरबोधितैः ससहकारमधुसिक्तैः ।
बहवोऽत्र पारिजाताश्चतुर्भिरिच्छापरिगृहीतैः ॥२७॥

Sloka 27.—Many perfumes for the mouth with the smell of Parijata flower are prepared from any tetrad among the above-named ones. They should be enlivened with nutmeg, musk and camphor and sprinkled with mango-juice and honey.

सर्जरसश्रीवासकसमन्विता येऽत्र सर्वधूपास्तैः ।
श्रीसर्जरसवियुक्तैः स्नानानि सवालकत्वग्भिः ॥२८॥

Sloka 28.—All those scents into whose composition enter resin and Srivasaka become perfumes for bathing with Valaka and Twak taking the place of the above two.

रोध्रोशीरनतागुरुमुस्तापत्रप्रियङ्गुवनपथ्याः ।
नवकोष्ठात्कच्छपुटाद्द्रव्यत्रितयं समुद्धृत्य ॥२९॥
चन्दनतुरुष्कभागौ शुक्त्यर्धं पादिका तु शतपुष्पा ।
कटुहिङ्गुलगुडधूप्याः केसरगन्धाश्चतुरशीतिः ॥३०॥

Slokas 29-30.—Make a receptacle of nine divisions and enter in them the following : Lodhra, Usira, Nata (Tagara), Aguru, Musta, Patra, Priyangu, Vanas and Pathya. Take a triad of substances from amongst them and add to them one part each of Sandal and Turushka, a half of Nakha and a quarter of Satapushpa, and fumigate them with Katuka, Hingula and jaggery. In this way are prepared 84 perfumes of the fragrance of Bakula flower.

Lodhra	Useera	Nata
Aguru	Musta	Patra
Priyangu	Vanas	Pathya

9		
8	36	
7	28	84
6	21	56
5	15	35
4	10	20
3	6	10
2	3	4
1	1	1

सप्ताहं गोमूत्रे हरीतकीचूर्णसंयुते क्षिप्त्वा ।
गन्धोदके च भूयो विनिक्षिपेद्दन्तकाष्ठानि ॥३१॥
एलात्वक्पत्राञ्जनमधुमरिचैर्नागपुष्पकुष्ठैश्च ।
गन्धाम्भः कर्तव्यं कञ्चित्कालं स्थितान्यस्मिन् ॥३२॥

जातीफलपत्रैलाकर्पूरैः कृतयमैकाशिखिभागैः ।
अवचूर्णितानि भानोर्मरीचिभिः शोषणीयानि ॥३३॥

Slokas 31-33.—Put tooth-sticks for a week in cow's urine mixed with the powder of Haritaki and then taking them out, dip them again in scented water, which is to be prepared from small cardamoms, Twak, Patra, Anjana, honey, pepper, Nagakesara and costus. Keep the sticks in this for some time (half a night); then powder them with a mixture of four parts of nutmeg, two of Patra, one of small cardamoms and three of camphor, and let them dry in the Sun's rays.

For tooth sticks, see Chap. 85 *infra*.

वर्णप्रसादं वदनस्य कान्तिं वैशद्यमास्यस्य सुगन्धितां च ।
संसेवितुः श्रोत्रसुखां च वाचं कुर्वन्ति काष्ठान्यसकृद्भवानाम् ॥

Sloka 34.—Such tooth-sticks give the user freshness of colour, facial lustre, cleanliness of the mouth, fine smell and an agreeable voice.

कामं प्रदीपयति रूपमभिव्यनक्ति
सौभाग्यमावहति वक्त्रसुगन्धितां च ।
ऊर्जं करोति कफजांश्च निहन्ति रोगां-
स्ताम्बूलमेवमपरांश्च गुणान् करोति ॥३५॥

Sloka 35.—Betel stimulates love, sets off the physical charm, creates popularity, gives good smell to the mouth, strengthens the body, and dispels diseases arising from phlegm. It also bestows many other benefits.

युक्तेन चूर्णेन करोति रागं रागक्षयं पूगफलातिरिक्तम् ।
चूर्णाधिकं वक्त्रविगन्धकारि पत्राधिकं साधु करोति गन्धम् ॥३६॥

Sloka 36.—A moderate dose of lime used with betel-leaves gives good colour; an extra quantity of areca-nut spoils the colour; excessive lime produces bad smell in the mouth, but an extra quantity of betel-leaf, pleasant smell.

पत्राधिकं निशि हितं सफलं दिवा च
प्रोक्तान्यथाकरणमस्य विडम्बनैव ।
कक्कोलपूगलवलीफलपारिजातै-
रामोदित मदमुदा मुदितं करोति ॥३७॥

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Sloka 37.—At night it is beneficial to have an overdose of betel-leaf, while by day, of areca-nut. To change this order is a mere farce of betel-chewing. When betel-leaf is made fragrant by Kakkola, areca-nut, clove and Jatee, it makes one happy with the joy of amorous intoxication.

Thus ends the 77th Adhyaya on "the Preparation of Perfumes."

पुंस्त्रीसमायोगः ॥७८॥ Union of Man and Woman.

शस्त्रेण वेणीविनिगूहितेन विदूरथं स्वा महिषी जघान ।
विषप्रदिग्धेन च नूपुरेण देवी विरक्ता किल काशिराजम् ॥१॥
एवं विरक्ता जनयन्ति दोषान् प्राणच्छिदोऽन्यैरनुकीर्तितैः किम् ।
रक्ता विरक्ताः पुरुषैरतोऽर्थात् परीक्षितव्याः प्रमदाः प्रयत्नात् ॥२॥

Slokas 1-2.—They say that king Viduratha was murdered by his own queen with a weapon concealed in her tresses, and the king of Kasi by his disaffected queen by means of her anklet smeared with poison. Thus women, when they are disgusted with one, bring about calamities amounting to danger to life. What is the use of enumerating other troubles? Hence, men ought to examine carefully whether the damsels are really attached to or disgusted with them.

स्नेहं मनोभवकृतं कथयन्ति भावा
नाभीभुजस्तनविभूषणदर्शनानि ।
वस्त्राभिसंयमनकेशविमोक्षणानि
भ्रूक्षेपकम्पितकटाक्षनिरीक्षणानि ॥३॥

Sloka 3.—Love springing from sexual desire is indicated by tell-tale blush, etc., by exposing the navel, arms, bosoms and ornaments, by re-tying the garments, by loosening the locks, by twitches and tremblings of the eye-brows and by side-long glances.

उच्चैः ष्ठीवनमुत्कटप्रहसितं शय्यासनोत्सर्पणं
गात्रास्फोटनजृम्भणानि सुलभद्रव्याल्पसम्प्रार्थना ।
बालालिङ्गनचुम्बनान्यभिमुखे सख्याः समालोकनं
दृक्पाताश्च पराङ्मुखे गुणकथा कर्णस्य कण्डूयनम् ॥४॥
इमां च विन्द्यादनुरक्तचेष्टां प्रियाणि वक्ति स्वधनं ददाति ।
विलोक्य संहृष्यति वीतरोषा प्रमार्ष्टि दोषान् गुणकीर्त्तनेन ॥५॥
तन्मित्रपूजा तदरिद्विषत्वं कृतस्मृतिः प्रोषितदौर्मनस्यम् ।
स्तनौष्ठदानान्युपगूहनं च स्वेदोऽथ चुम्बाप्रथमाभियोगः ॥६॥

Slokas 4-6.—Other tokens of love are: loud clearing of the throat and spitting, loud laughter in the presence of the lover, rising towards him from couch or seat, producing sounds with limbs, yawning, asking for trivial and easily available things, embracing and kissing a child, looking significantly at a female companion, casting glances at him when he looks elsewhere, enumerating his virtues, and scratching the ears. A damsel who speaks sweetly, spends her own money (for his sake), feels delighted at his sight, forgets her anger, drowns his faults by extolling his virtues, honours his friends, hates his enemies, feels grateful to him for his good turns, feels miserable when he is away, offers her bosoms and lips, embraces him, perspires. and kisses him first, is also to be understood as one affectionately attached through her actions.

विरक्तचेष्टा भ्रुकुटीमुखत्वं पराङ्मुखत्वं कृतविस्मृतिश्च ।
असम्भ्रमो दुष्परितोषता च तद्द्विष्टमैत्री परुषं च वाक्यम् ॥७॥
स्पृष्टाथवालोक्य धुनोति गात्रं करोति गर्वं न रुणद्धि यान्तम् ।
चुम्बाविरामे वदनं प्रमार्ष्टि पश्चात्समुत्तिष्ठति पूर्वसुप्ता ॥८॥

Slokas 7-8.—The following are the indications of the disaffection of a woman :—A frowning face, turning away the face (from the lover), forgetting the good done by him, lack of interest in his presence, fretfulness, kindness towards his enemies, harsh words, shuddering on touching or seeing him, assuming arrogance, not preventing him from going away, wiping off the mouth after a kiss, getting up last and going to bed first.

भिक्षुणिका प्रव्रजिता दासी धात्री कुमारिका रजिका ।
मालाकारी दुष्टाङ्गना सखी नापिती दूत्यः ॥९॥
कुलजनविनाशहेतुर्दूत्यो यस्मादतः प्रयत्नेन ।
ताभ्यः स्त्रियोऽभिरक्ष्या वंशयशोमानवृद्ध्यर्थम् ॥१०॥

Slokas 9-10.—Buddhistic nuns, female ascetics, hand-maids, nurses, virgins, washer-women, flower-sellers, corrupt women, female companions and barbers' wives serve as go-betweens. As these are the causes of the ruin of respectable families, one should carefully protect one's women from them in order to enhance the reputation and honour of the family.

रात्रीविहारजागररोगव्यपदेशपरगृहेक्षणिकाः ।
व्यसनोत्सवाश्च सङ्केतहेतवस्तेषु रक्ष्याश्च ॥११॥

Sloka 11.—Nocturnal recreations, vigils, professions of illness, staying in another's house, consultations with sooth-sayers, taking part in congregational mournings, and festivals are occasions when women come in contact with men. Hence they should be guarded on such occasions.

आदौ नेच्छति नोज्झति स्मरकथां व्रीडाविमिश्रालसा
मध्ये ह्रीपरिवर्जिताप्युपरमे लज्जाविनम्रानना ।
भावैर्नैकविधैः करोत्यभिनयं भूयश्च या सादरा
बुद्ध्वा पुंप्रकृतिं च यानुचरति ग्लानेतरैश्चेष्टितैः ॥१२॥

Sloka 12.—A loving damsel will at first show no desire, but will not leave off amorous talk; in the beginning of the sexual act, she will be bashful and languid; in the middle, she will be devoid of bashfulness, and on the close, bashfully drop her face. Then again she will show, during coitus, various graceful expressions of sentiment, and perceiving the disposition of her lover attentively adapt herself to him in movements indicative of weariness or otherwise as the case may be.

स्त्रीणां गुणा यौवनरूपवेषदाक्षिण्यविज्ञानविलासपूर्वाः ।
स्त्री रत्नसंज्ञा च गुणान्वितासु स्त्रीव्याधयोऽन्याश्चतुरस्य पुंसः ॥१३॥

Sloka 13.—The excellences of women are youth, beauty, charming dress, favourableness, knowledge of the arts of winning man's affection, graceful gait, etc. The best of those, possessed of the above excellences are termed 'Gems of women', whereas others, for a cultured man, are only 'Feminine Diseases.'

न ग्राम्यवर्णैर्मलदिग्धकाया निन्द्याङ्गसम्बन्धिकथां च कुर्यात् ।
न चान्यकार्यस्मरणं रहःस्था मनो हि मूलं हरदग्धमूर्तेः ॥१४॥

Sloka 14.—A woman in the company of her lover in privacy should not indulge in boorish talk (or decorate herself with rustic colours), not be unclean in body, not speak of unseemly parts of the body, nor mention other subjects; for mind is the birth-place of Love whose body was burnt by Hara.

श्वासं मनुष्येण समं त्यजन्ती बाहूपधानस्तनदानदक्षा ।
सुगन्धकेशा सुसमीपरागा सुप्तेऽनुसुप्ता प्रथमं विबुद्धा ॥१५॥

Sloka 15.—A woman who breathes in unison with her lover, is ready to make her arms a pillow for him, offers skilfully her breasts to him, has her hair finely scented, goes to sleep after he has fallen asleep and wakes up before him, has sincere and abiding love for him.

दुष्टस्वभावाः परिवर्जनीया विमर्दकालेषु च न क्षमा याः ।
यासामसृग्वासितनीलपीतमाताम्रवर्णं च न ताः प्रशस्ताः ॥१६॥
या स्वप्नशीला बहुरक्तपित्ता प्रवाहिनी वातकफातिरक्ता ।
महाशना स्वेदयुताङ्गदुष्टा या ह्रस्वकेशी पलितान्विता वा ॥१७॥
मांसानि यस्याश्च चलन्ति नार्या महोदरा खिक्खिमिनी च या स्यात्
स्त्रीलक्षणे याः कथिताश्च पापास्ताभिर्न कुर्यात्सह कामधर्मम् ॥१८॥

Slokas 16-18.—Those women who have a wicked nature, and who are impatient during coitus, ought to be shunned. Inauspicious are those whose blood is dark, blue, yellow, or slightly copper-red. A woman that is sleepy, has too much blood and bile, has a dripping (burning) organ, is of a rheumatic and phlegmatic constitution, gluttonous, sweaty, with deformed limbs, short-haired, and with (prematurely) grey hair; further, one whose muscles are flaccid, who has a pot-belly and who produces indistinct sounds, besides those who in the Chapter on the signs of women have been declared sinful: with none of the above women should a man play the act of Cupid.

From the above remarks, it is quite clear that this is meant only for kings to follow.

शशशोणितसङ्काशं लाक्षारससन्निकाशमथवा यत् ।
प्रक्षालितं विरज्यति यच्चासृक् तद्भवेच्छुद्धम् ॥१९॥
यच्छब्दवेदनावर्जितं त्र्यहात् संनिवर्त्तते रक्तम् ।
तत्पुरुषसम्प्रयोगादविचारं गर्भतां याति ॥२०॥

Slokas 19-20.—The menstrual blood is sound if it is tinged like hare's blood, or lac, and fades after washing. (That is, fit for impregnation). Such blood not attended with noise and pain, and ceasing to flow after three days, will undoubtedly develop into an embryo after union with man.

न दिनत्रयं निषेव्यं स्नानं माल्यानुलेपनं स्त्रीभिः ।
स्नायाच्चतुर्थदिवसे शास्त्रोक्तेनोपदेशेन ॥२१॥
पुण्यस्नानौषधयो याः कथितास्ताभिरम्बुमिश्राभिः ।
स्नायात्तथात्र मन्त्रः स एव यस्तत्र निर्दिष्टः ॥२२॥

Slokas 21-22.—A woman in menses should not bathe, not wear wreaths of flowers, nor anoint her body. She should bathe on the fourth day according to the mandates of the Sastras. She should use for her bath the herbs enumerated in the Chapter on 'Royal ablutions' (Ch. 48) mixed with water, and the same hymn mentioned there will have to be used here too.

युग्मासु किल मनुष्या निशासु नार्यो भवन्ति विषमासु ।
दीर्घायुषः सुरूपाः सुखिनश्च विकृष्टयुग्मासु ॥२३॥

Sloka 23.—They say that sexual union on even nights (after menses) procreates males, while on odd nights, females. On distant even nights, it leads to the birth of children who will be long-lived, handsome and happy.

Probably the second half gives the author's own opinion in which distant even nights are good for future issue.

दक्षिणपार्श्वे पुरुषो वामे नारी यमावुभयसंस्थौ ॥
यदुदरमध्योपगतं नपुंसकं तन्निबोद्धव्यम् ॥२४॥

Sloka 24.—A foetus situated in the right side of the womb will be a male; while one on the left, a female. One situated on both the sides will be twins and one in the middle is to be understood to be a eunuch.

केन्द्रत्रिकोणेषु शुभस्थितेषु लग्ने शशाङ्के च शुभैः समेते ।
पापैस्त्रिलाभारिगतैश्च यायात्पुंजन्मयोगेषु च सम्प्रयोगम् ॥२५॥

Sloka 25.—A man ought to have sexual union with his wife when the Kendras and the Trikona houses are occupied by benefics, when the Moon and the Lagna are conjoined with benefics, when malefics are posited in the 3rd, 6th and 11th houses and when there are planetary combinations ensuring the birth of a male.

For पुंजन्मयोग, *vide* बृ. जा. IV-11.

न नखदशनविक्षतानि कुर्यादृतुसमये पुरुषः स्त्रियाः कथञ्चित ।
ऋतुरपि दश षट् च वासराणि प्रथमनिशात्रितयं न तत्र गम्यम् ॥

Sloka 26.—A man should on no account make marks on his wife's body with his nails and teeth during her period of impregnation. Such a period lasts for sixteen days, of which the first three nights are unfit for union.

These ideas are described at length in works on Ayurveda such as अष्टाङ्गहृदय.

Thus ends the 78th Adhyaya on "the Union of Man and Woman."

शय्यासनलक्षणम् ॥७९॥ Signs of Couches and Seats.

सर्वस्य सर्वकालं यस्मादुपयोगमेति शास्त्रमिदम् ।
राज्ञां विशेषतोऽतः शयनासनलक्षणं वक्ष्ये ॥१॥

Sloka 1.—Since this science dealing with the signs of couches and seats is useful for all persons at all times, especially for kings, I shall now expound it.

असनस्पन्दनचन्दनहारिद्रसुरदारुतिन्दुकीशालाः ।
कश्मर्यञ्जनपद्मकशाका वा शिंशपा च शुभाः ॥२॥

Sloka 2.—Trees recommended for the construction of beds and seats are Asana, Spandana, Sandal-tree, Haridra, Deodar, Tinduka, Sal, Kasmari, Arjuna, Padmaka, Saka and Simsapa.

अशनिजलानिलहस्तिप्रपातिता मधुविहङ्गकृतनिलयाः ।
चैत्यश्मशानपथिजोर्ध्वशुष्कवल्लीनिबद्धाश्च ॥३॥
कण्टकिनो ये च स्युर्महानदीसङ्गमोद्भवा ये च ।
सुरभवनजाश्च न शुभा ये चापरयाम्यदिक्पतिताः ॥४॥

Slokas 3-4.—Inauspicious are those trees that are thrown down by thunder-bolts, water, wind and elephants; those in which bees and birds have taken up their abode; those growing in sacred spots, burial grounds or roads; those that are withered at the top, and those that are entwined with creepers; so also are thorny trees; those growing at the confluence of great rivers, or near temples and those that have fallen down in a westerly or southerly direction.

प्रतिषिद्धवृक्षनिर्मितशयनासनसेवनात् कुलविनाशः ।
व्याधिभयव्ययकलहा भवन्त्यनर्था अनेकविधाः ॥५॥

Sloka 5.—From the use of couches and seats constructed from forbidden trees ensue the ruin of the family, diseases, danger, loss, quarrels and all sorts of disasters.

पूर्वच्छिन्नं यदि वा दारु भवेत्तत्परीक्ष्यमारम्भे ।
यद्यारोहेत्तस्मिन् कुमारकः पुत्रपशुदं तत् ॥६॥

Sloka 6.—Or, if the timber had been cut formerly, then it should be examined (if there be any signs of the forbidden variety) at the commencement of the work. Should a boy mount the timber, it will give sons and cattle.

सितकुसुममत्तवारणदध्यक्षतपूर्णकुम्भरत्नानि ।
मङ्गल्यान्यन्यानि च दृष्ट्वारम्भे शुभं ज्ञेयम् ॥७॥

Sloka 7.—It should be known as a good token, if, at the beginning of the work, one happens to see white flowers, a rutting elephant, curds, coloured rice, full pot, gems and other auspicious articles.

कर्माङ्गुलं यवाष्टकमुदरासक्तं तुषैः परित्यक्तम् ।
अङ्गुलशतं नृपाणां महती शय्या जयाय कृता ॥८॥

Sloka 8.—A practical digit is the distance covered by eight husked barely grains touching one another. A great couch of kings measuring one hundred digits is made for (ensuring) victory.

नवतिः सैव षडूना द्वादशहीना त्रिषट्कहीना च ।
नृपपुत्रमन्त्रिबलपतिपुरोधसां स्युर्यथासंख्यम् ॥९॥

Sloka 9.—The couches of the prince royal, minister, commander-in-chief of the army and royal preceptor measure in order 90 digits, 84, 78, and 72 digits.

अर्धमतोऽष्टांशोनं विष्कम्भो विश्वकर्मणा प्रोक्तः ।
आयामत्र्यंशसमः पादोच्छ्रायः सकुक्ष्याशिराः ॥१०॥

Sloka 10.—The width of a couch prescribed by Viswakarman is $\frac{1}{8}$th less than half the length (*i. e.*, $\frac{7}{16}$ths of the total length). The height of the legs including the swelling part (middle) and top is equal to a third of the length of the couch.

यः सर्वः श्रीपर्ण्या पर्यङ्को निर्मितः स धनदाता ।
असनकृतो रोगहरस्तिन्दुकसारेण वित्तकरः ॥११॥
यः केवलशिंशपया विनिर्मितो बहुविधं स वृद्धिकरः ।
चन्दनमयो रिपुघ्नो धर्मयशोदीर्घजीवितकृत् ॥१२॥
यः पद्मकपर्यङ्कः स दीर्घमायुः श्रियं श्रुतं वित्तम् ।
कुरुते शालेन कृतः कल्याणं शाकरचितश्च ॥१३॥
केवलचन्दनरचितं काञ्चनगुप्तं विचित्ररत्नयुतम् ।
अध्यासन् पर्यङ्कं विबुधैरपि पूज्यते नृपतिः ॥१४॥

Slokas 11-14.—A cot constructed wholly of Sriparni will bestow wealth; one of Asana, destroys diseases; one of the pith of ebony, gives money; one of Simsapa bestows all-round prosperity; one of Sandalwood destroys enemies and bestows religious merit, renown and long life; one of Padmaka gives long life, prosperity, learning and money; one of Sal tree or Saka gives happiness. A king, reposing on a cot made entirely of sandalwood and covered with gold and decked with wonderful gems, will be honoured even by the Gods.

अन्येन समायुक्ता न तिन्दुकी शिंशपा च शुभफलदा ।
न श्रीपर्णेन च देवदारुवृक्षो न चाप्यसनः ॥१५॥
शुभदौ तु शालशाकौ परस्परं संयुतौ पृथक् चैव ।
तद्वत् पृथक् प्रशस्तौ सहितौ च हरिद्रककदम्बौ ॥१६॥
सर्वः स्पन्दनरचितो न शुभः प्राणान् हिनस्ति चाम्बकृतः ।
असनोऽन्यदारुसहितः क्षिप्रं दोषान् करोति बहून् ॥१७॥
अम्बस्पन्दनचन्दनवृक्षाणां स्पन्दनाच्छुभाः पादाः ।
फलतरुणा शयनासनमिष्टफलं भवति सर्वेण ॥१८॥

Slokas 15-18.—A couch made of Tinduki or Simsupa with some other timber will not yield good results; so too is one of Deodar or Asana with Sriparna. Sal and Saka on the one hand and Haridraka and Kadamba on the other, are good, whether used jointly or separately. A cot wholly made of Spandana or Amba tree is not auspicious, since it destroys life; one of Asana coupled with other timber produces immediately various troubles. It is beneficial to have the legs of Spandana tree for couches made of Amba, Spandana and Chandana. Couches and seats made of any fruit-tree will have favourable effect.

गजदन्तः सर्वेषां प्रोक्ततरूणां प्रशस्यते योगे ।
कार्योऽलङ्कारविधिर्गजदन्तेन प्रशस्तेन ॥१९॥

Sloka 19.—Elephant's tusk is highly commended for use in the construction of couches, etc. in combination with any of the above trees; so that decorations may be made with good ivory.

दन्तस्य मूलपरिधिं द्विरायतं प्रोज्झ्य कल्पयेच्छेषम् ।
अधिकमनूपचराणां न्यूनं गिरिचारिणां किञ्चित् ॥२०॥

Sloka 20.—Cut off a length (from the bottom) equal to twice the circumference of the tusk at the bottom and use the remainder for purposes of embellishment. A little more of it will have to be cut off in the case of elephants haunting marshy places, and a little less in the case of those haunting mountainous tracts.

श्रीवृक्षवर्धमानच्छत्रध्वजचामरानुरूपेषु ।
छेदे दृष्टेष्वारोग्यविजयधनवृद्धिसौख्यानि ॥२१॥
प्रहरणसदृशेषु जयो नन्द्यावर्त्ते प्रनष्टदेशाप्तिः ।
लोष्टे तु लब्धपूर्वस्य भवति देशस्य सम्प्राप्तिः ॥२२॥
स्त्रीरूपे धननाशो भृङ्गारेऽभ्युत्थिते सुतोत्पत्तिः ।
कुम्भेन निधिप्राप्तिर्यात्राविघ्नं च दण्डेन ॥२३॥
कृकलासकपिभुजङ्गेष्वसुभिक्षव्याधयो रिपुवशित्वम् ।
गृध्रोलूकध्वाङ्क्षश्येनाकारेषु जनमरकः ॥२४॥
पाशेऽथवा कबन्धे नृपमृत्युर्जनविपत् स्रुते रक्ते ।
कृष्णे श्यावे रूक्षे दुर्गन्धे चाशुभं भवति ॥२५॥

Slokas 21-25.—When cutting the tusk, if figures resembling Bilwa trees, Vardhamana, umbrella, banner and chowries appear, sound health, victory, increase of wealth and happiness are to be expected. A figure similar to a weapon gives victory; one like a spiral turning to the right, recovery of lost lands; one like a clod, complete possession of a country conquered before; one like a woman, loss of wealth; one like a vase, birth of a son; one like a pot, acquisition of a treasure; one like a rod, obstacle to a journey; those like chameleons, monkeys and serpents, famine, disease, and oppression by a foe; those like eagles, owls, crows and hawks, pestilence; one like a noose or a truncated body, bodes the king's death.

If blood comes out from the cut, there will be calamity to the people ; if the cut be dark, grey, rough and bad-smelling, disaster is near.

शुक्लः समः सुगन्धिः स्निग्धश्च शुभावहो भवेच्छेदः ।
अशुभशुभच्छेदा ये शयनेष्वपि ते तथा फलदाः ॥२६॥

Sloka 26.—A cut that is white, even, fine-smelling, and glossy leads to prosperity ; just as auspicious and inauspicious cuts produce good and bad results, even so do the trees used for couches.

ईषायोगे दारु प्रदक्षिणाग्रं प्रशस्तमाचार्यैः ।
अपसव्यैकदिगग्रे भवति भयं भूतसञ्जनितम् ॥२७॥

Sloka 27.—In fitting up the frame of the couch, the tips of the beams should be laid in a direction from left to right ; so say the ancient seers. If they be laid contrariwise, or all turned to one direction, there would be danger from devils.

ईषा is the frame consisting of two short beams, one on the headside, and the other on the footside, and two others on the two sides. The side beams are fixed into the two other smaller beams. In doing so take the head side where the foot of the beam faces north and tip, the south, the foot of ths southern beam should be fixed into the tip of the first beam, and so on, This is called प्रदक्षिणाग्र. The tips of both the beams should not be put together.

एकेनावाक्शिरसा भवति हि पादेन पादवैकल्यम् ।
द्वाभ्यां न जीर्यतेऽन्नं त्रिचतुर्भिः क्लेशवधबन्धाः ॥२८॥

Sloka 28.—If one of the legs is put topsy-turvy, the owner will have one of his feet crippled ; If two, he cannot digest his food ; and if three or four, he will have misery, death and captivity,

Here 'topsy-turvy ' is used in respect of the timber and not the leg as such.

सुषिरेऽथवा विवर्णे ग्रन्थौ पादस्य शीर्षगे व्याधिः ।
पादे कुम्भो यश्च ग्रन्थौ तस्मिन्नुदररोगः ॥२९॥
कुम्भाधस्ताज्जङ्घा तत्र कृतो जङ्घयोः करोति भयम् ।
तस्याश्चाधारोऽधः क्षयकृद्द्रव्यस्य तत्र कृतः ॥३०॥
खुरदेशे यो ग्रन्थिः खुरिणां पीडाकरः स निर्दिष्टः ।
ईषाशीर्षण्योश्च त्रिभागसंस्थो भवेन्न शुभः ॥३१॥

Slokas 29-31.—If there is a hollow or a discoloured knot in the upper part of the leg, the owner will have cerebral disease. If there is such a knot in its pot, he will have stomach trouble; if in the shank-like part below the pot, danger to his shanks; if in the support beneath that, loss of wealth; if in the hoof, trouble to the hoofed animals. Inauspicfous also is a knot occurring at a third of the length of the side-beams and cross-beams.

निष्कुटमथ कोलाक्षं सूकरनयनं च वत्सनाभं च ।
कालकमन्यद्धुन्धुकमिति कथितश्छिद्रसङ्क्षेपः ॥३२॥

Sloka 32.—The different kinds of blemishes (holes) in the wood may be summed up in the following list:—Nishkuta (cavity), Kolaksha (boar's eye), Sukaranayana (hog's eye), Vatsanabha (calf's navel), Kalaka (dark spot) and Dhundhuka (cut dark spot).

घटवत् सुषिरं मध्ये सङ्कटमास्ये च निष्कुटं छिद्रम् ।
निष्पावमाषमात्रं नीलं छिद्रं च कोलाक्षम् ॥३३॥
सूकरनयनं विषमं विवर्णमध्यर्धपर्वदीर्घं च ।
वामावर्त्तं भिन्नं पर्वमितं वत्सनाभाख्यम् ॥३४॥
कालकसञ्ज्ञं कृष्णं धुन्धुकमिति यद्भवेद्विनिर्भिन्नम् ।
दारुसवर्णं छिद्रं न तथा पापं समुद्दिष्टम् ॥३५॥

Slokas 33-35.—The blemish called Nishkuta (cavity) is like a pot, hollow in the middle and narrow at the mouth; the second, Kolaksha is blue and like a grain of black gram; the third, Sukaranayana, is uneven, discoloured and extending over one joint and a half; the fourth—Vatsanabha—is a spot running from left to right, broken and extending over one joint; the fifth, Kalaka, is a black spot; and the sixth (धुन्धुक) is also dark, but cut. A faulty spot having the same colour as the wood itself is not deemed so harmful.

निष्कुटसञ्ज्ञे द्रव्यक्षयस्तु कोलेक्षणे कुलध्वंसः ।
शस्त्रभयं सूकरके रोगभयं वत्सनाभाख्ये ॥३६॥
कालकधुन्धुकसञ्ज्ञं कीटैर्विद्धं च न शुभदं छिद्रम् ।
सर्वं ग्रन्थिप्रचुरं सर्वत्र न शोभनं दारु ॥३७॥

Slokas 36-37.—The blemish going by the name of Nishkuta causes loss of wealth; Kolaksha, ruin of the family; Sukara, danger from weapons; Vatsanabha, danger from disease. The last two blemishes and a spot bored by insects are not auspicious. In general, timber full of knots is never good.

एकद्रुमेण धन्यं वृक्षद्वयनिर्मितं च धन्यतरम् ।
त्रिभिरात्मजवृद्धिकरं चतुर्भिरर्थं यशश्चाग्र्यम् ॥३८॥
पञ्चवनस्पतिरचिते पञ्चत्वं याति तत्र यः शेते ।
षट्सप्ताष्टतरूणां काष्ठैर्घटिते कुलविनाशः ॥३९॥

Slokas 38-39.—A couch or seat made from one kind of timber is blessed; more blessed is the one made from two kinds of timber; one of three kinds leads to the prosperity of one's children; one of four kinds, to wealth and foremost renown. One made from five kinds of timber causes the death of the person who sleeps on it; and one of six, seven or eight kinds, the ruin of the family.

Thus ends the 79th Adhyaya on "Signs of Couches and Seats.'

रत्नपरीक्षा ॥८०॥ Examination Of Gems.

रत्नेन शुभेन शुभं भवति नृपाणामनिष्टमशुभेन ।
यस्मादतः परीक्ष्यं दैवं रत्नाश्रितं तज्ज्ञैः ॥१॥

Sloka 1.—A jewel endowed with good characteristics ensures good luck to kings; and one with bad ones, disaster. Hence the connoisseurs should examine their fortune as connected with jewels.

द्विपहयवनितादीनां स्वगुणविशेषेण रत्नशब्दोऽस्ति ।
इह तूपलरत्नानामधिकारो वज्रपूर्वाणाम् ॥२॥

Sloka 2.—The word gem is applied to elephants, horses, women and so on, on account of the excellence of their intrinsic merits; but here are dealt with precious stones, such as diamonds.

रत्नानि बलाद्दैत्याद्दधीचितोऽन्ये वदन्ति जातानि ।
केचिद्भुवः स्वभावाद्वैचित्र्यं प्राहुरुपलानाम् ॥३॥

Sloka 3.—Gems, they say, were born of the bones of the demon Bala; while others state that they were born of sage Dadheechi; yet others there are who say that the wonderful variety of gems is caused by the characteristic qualities of the earth.

वज्रेन्द्रनीलमरकतकर्केतरपद्मरागरुधिराख्याः ।
वैडूर्यपुलकविमलकराजमणिस्फटिकशशिकान्ताः ॥४॥

सौगन्धिकगोमेदकशङ्खमहानीलपुष्परागाख्याः ।
ब्रह्ममणिज्योतीरससस्यकमुक्ताप्रवालानि ॥५॥

Slokas 4-5.—The following are the gems :—Diamond, Sapphire, Emerald, Agate, Ruby, Blood-stone, Beryl, Amethyst, Vimalaka, Royal gem (quartz ?), crystal, Moon-gem, Saugandhika, Opal, Conch, Azure-stone, Topaz, Brahma-gem, Jyoteerasa, Sasyaka, Pearl and Coral.

वेणातटे विशुद्धं शिरीषकुसुमप्रभं च कौशलकम् ।
सौराष्ट्रकमाताम्रं कृष्णं सौर्पारकं वज्रम् ॥६॥
ईषत्ताम्रं हिमवति मतङ्गजं वल्लपुष्पसङ्काशम् ।
आपीतं च कलिङ्गे श्यामं पौण्ड्रेषु सम्भूतम् ॥७॥

Slokas 6-7.—Diamonds got from the banks of the Vena river are of the purest kind ; those of Kosala, have the lustre of the Sirisha flower (*i. e.* whitish yellow) those of Surashtra, a reddish lustre; those of Saurpara country are dark in colour ; those of the Himalayas, slightly reddish ; those of Matanga country have the colour (grey) of Valla blossoms ; those of Kalinga are yellowish, and those of Paundra, black (blue ?)

ऐन्द्रं षडाश्रि शुक्लं याम्यं सर्पास्यरूपमसितं च ।
कदलीकाण्डनिकाशं वैष्णवमिति सर्वसंस्थानम् ॥८॥
वारुणमबलागुह्योपमं भवेत् कर्णिकारपुष्पनिभम् ।
शृङ्गाटकसंस्थानं व्याघ्राक्षिनिभं च हौतभुजम् ॥९॥
वायव्यं च यवोपममशोककुसुमप्रभं समुद्दिष्टम् ।
स्रोतः खनिः प्रकीर्णकमित्याकरसम्भवस्त्रिविधः ॥१०॥

Slokas 8-10.—A hexagonal white diamond is presided over by Indra ; a dark one of the shape of a snake's mouth, by Yama; one coloured like a plantain tree, and of any shape, by Vishnu; one coloured like a Karnikara flower and shaped like the female genital organ, by Varuna; a triangular one of the colour of a tiger's eye (bluish-red), by fire; one having the form of a barley corn and the hue of Asoka flower, by Vayu. Diamonds have three different sources, *viz.*, rivers, mines and other places where gems are found.

रक्तं पीतं च शुभं राजन्यानां सितं द्विजातीनाम् ।
शैरीषं वैश्यानां शूद्राणां शस्यतेऽसिनिभम् ॥११॥

Sloka 11.—Red and yellow diamonds are auspicious for Kshatriyas; white ones, for Brahmins; those of the hue of Sirisha flower, for Vaisyas; and those resembling swords in colour (dark), for Sudras.

सितसर्षपाष्टकं तण्डुलो भवेत्तण्डुलैस्तु विंशत्या ।
तुलितस्य द्वे लक्षे मूल्यं द्विघ्नूनिते चैतत् ॥१२॥
पादत्र्यंशार्धोनं त्रिभागपञ्चांशषोडशांशाश्च ।
भागश्च पञ्चविंशः शतिकः साहस्रिकश्चेति ॥१३॥

Slokas 12-13.—Eight seeds of white mustard make one rice-grain. The price of a diamond weighing twenty grains is two lakhs (Karsapanas); One weighing 18 grains is worth a lakh and a half Karshas silver; one of 16 grains $133,333\frac{1}{3}$; one of 14 grains, one lakh; one of 12 grains, $66,666\frac{2}{3}$; one of ten grains 40,000; one of eight grains, 12,500; one of six grains, 8,000; one of four grains 2,000; one of two grains, 200 Karshas of silver.

80 silver coins make one Pana. 20 Panas make one Karshapana.

सर्वद्रव्याभेद्यं लघ्वम्भसि तरति रश्मिवत् स्निग्धम् ।
तडिदनलशक्रचापोपमं च वज्रं हितायोक्तम् ॥१४॥

Sloka 14.—A diamond is said to be beneficial to the owner; it cannot be pierced by any other substance, is light, cleaves through water like a ray, is glossy and similar to lightning, fire or the rain-bow.

The commentator interprets "अम्भसि तरति रश्मिवत्" as sinks in water and is full of rays: but तरति generally means 'floats.'

काकपदमक्षिकाकेशधातुयुक्तानि शर्करैर्विद्धम् ।
द्विगुणाश्रि दग्धकलुषत्रस्तविशीर्णानि न शुभानि ॥१५॥

Sloka 15.—Diamonds that show scratches like crow-feet, bees or hair, are mixed with coloured mineral substances or gravel, have double facets, are burnt, discoloured, lustreless or perforated, are inauspicious.

यानि च बुद्बुददलिताग्रचिपिटवासीफलप्रदीर्घाणि ।
सर्वेषां चैतेषां मूल्याद्भागोऽष्टमो हानिः ॥१६॥

Sloka 16.—So also are those that are covered with bubbles, split at the points, flattened, or oblong like the Vasi fruit. The price of all such is one-eighth less than that above specified.

वज्रं न किञ्चिदपि धारयितव्यमेके
पुत्रार्थिनीभिरबलाभिरुशन्ति तज्ज्ञाः ।
शृङ्गाटकत्रिपुटधान्यकवत् स्थितं य-
च्छ्रोणीनिभं च शुभदं तनयार्थिनीनाम् ॥१७॥

Sloka 17.—Some authorities opine that women wishing to beget sons should never wear diamonds; but (in our opinion) diamonds that are triangular, trigonal and like the coriander seed, or the buttocks, are productive of good results to ladies desiring male offspring.

स्वजनविभवजीवितक्षयं जनयति वज्रमनिष्टलक्षणम् ।
अशनिविषभयारिनाशनं शुभमुपभोगकरं च भूभृताम् ॥१८॥

Sloka 18.—A diamond with inauspicious characteristics causes the ruin of the wearer's kith and kin, wealth and life ; whereas a good one destroys the enemies and danger from thunderbolt and poison; it increases the pleasures of kings as well.

Thus ends the 80th Adhyaya on the "Examination of Gems."

मुक्तालक्षणम् ॥८१॥ Signs of Pearls.

द्विपभुजगशुक्तिशङ्खाभ्रवेणुतिमिसूकरप्रसूतानि ।
मुक्ताफलानि तेषां बहुसाधु च शुक्तिजं भवति ॥१॥

Sloka 1.—Pearls are got from (1) elephants (2) serpents (3) pearl-oysters (4) conch-shells (5) clouds (6) bamboos (7) whales and (8) hogs ; but the best pearls are those that are got from pearl-oysters.

सिंहलकपारलौकिकसौराष्ट्रकताम्रपर्णिपारशवाः ।
कौबेरपाण्ड्यवाटकहैमा इत्याकरास्त्वष्टौ ॥२॥

Sloka 2.—There are eight sources of the best pearls: *viz.*, (1) Simhalaka (2) Paraloka (3) Surashtra (4) the Tamraparni (5) Persia (6) the North country, (7) Pandya Vataka and (8) the Himalayas.

बहुसंस्थानाः स्निग्धा हंसाभाः सिंहलाकराः स्थूलाः ।
ईषत्ताम्राः श्वेतास्तमोवियुक्ताश्च ताम्राख्याः ॥३॥
कृष्णाः श्वेताः पीताः सशर्कराः पारलौकिका विषमाः ।
न स्थूला नात्यल्पा नवनीतनिभाश्च सौराष्ट्राः ॥४॥
ज्योतिष्मत्यः शुभ्रा गुरवोऽतिमहागुणाश्च पारशवाः ।
लघु जर्जरं दधिनिभं बृहद्द्विसंस्थानमपि हैमम् ॥५॥
विषमं कृष्णश्वेतं लघु कौबेरं प्रमाणतेजोवत् ।
निम्बफलत्रिपुटधान्यकचूर्णाः स्युः पाण्ड्यवाटभवाः ॥६॥

Slokas 3-6.—The pearls got from Ceylon are multi-shaped, glossy, swan-white and large; those from the Tamraparni are white with a slight red tinge and bright; those from Paraloka are blackish, white or yellow, mingled with gravel and uneven; those from Surashtra are neither too big, nor too small, and hued like butter; those from Persia are brilliant, clear, heavy and very valuable; those from the Himalayas are light, broken, hued like curds, large and double-shaped; those from the North country are rough, black or white, light, of good size and brilliancy: and those from Pandya Vata are like the neem fruit, or coriander seed, trigonal and very minute.

अतसीकुसुमश्यामं वैष्णवमैन्द्रं शशाङ्कसङ्काशम् ।
हरितालनिभं वारुणमसितं यमदैवतं भवति ॥७॥
परिणतदाडिमगुलिकागुञ्जाताम्रं च वायुदैवत्यम् ।
निर्धूमानलकमलप्रभं च विज्ञेयमाग्नेयम् ॥८॥

Slokas 7-8—A pearl dark like the Atasee flower is presided over by Vishnu; one like the Moon, by Indra; one having the hue of orpiment, by Varuua; a dark one, by Yama; one red like the seed of a ripe pomegranate or a Gunja, by Vayu; one having the brilliance of smokeless fire or the lustre of lotus, by Fire.

माषकचतुष्टयधृतस्यैकस्य शताहता त्रिपञ्चाशत् ।
कार्षापणा निगदिता मूल्यं तेजोगुणयुतस्य ॥९॥
माषकदलहान्यातो द्वात्रिंशद्विंशतिस्त्रयोदश च ।
अष्टौ च शतानि शतत्रयं त्रिपञ्चाशता सहितम् ॥१०॥
पञ्चत्रिंशं शतामिति चत्वारः कृष्णला नवतिमूल्याः ।
सार्धास्तिस्रो गुञ्जाः सप्ततिमूल्यं धृतं रूपम् ॥११॥
गुञ्जात्रयस्य मूल्यं पञ्चाशद्रूपका गुणयुतस्य ।
रूपकपञ्चत्रिंशत्त्रयस्य गुञ्जार्धहीनस्य ॥१२॥

Slokas 9-12.—The price set down for a pearl of good lustre and quality, weighing four Mashakas is 5300 Karshas silver. The prices for pearls weighing 3½, 3, 2½, 2 and 1½ Mashakas in order are 3200, 2000, 1300, 800 and 353 K. Silver. A pearl weighing one Mashaka is worth 135 K; one weighing four Rettis is worth90 K; one of 3½ Rettis, 70 K; a good one of 3 Rettis, 50 silver pieces (Karshas); one of 2½ Gunjas, 35 silver pieces.

One Retti (Gunja Krishnala) = $\frac{1}{5}$ Mashaka.

पलदशभागो धरणं तद्यदि मुक्तास्त्रयोदश सुरूपाः ।
त्रिशती सपञ्चविंशा रूपकसंख्या कृतं मूल्यम् ॥१३॥
षोडशकस्य द्विशती विंशतिरूपस्य सप्ततिः सशता ।
यत्पञ्चविंशतिधृतं तस्य शतं त्रिंशता सहितम् ॥१४॥
त्रिंशत्सप्ततिमूल्यं चत्वारिंशच्छतार्धमूल्यं च ।
षष्टिः पञ्चोना वा धरणं पञ्चाष्टकं मूल्यम् ॥१५॥
मुक्ताशीत्या त्रिंशच्छतस्य सा पञ्चरूपकाविहीना ।
द्वित्रिचतुःपञ्चशता द्वादशषट्पञ्चकत्रितयम् ॥१६॥

Slokas 13-16.—The 10th part of a Pala is called one Dharana. If thirteen good pearls together weigh one Dharana, their price is fixed at 325 K. Silver. Sixteen pearls weighing so much are worth 200 K; twenty pearls, 170 K; twenty-five pearls, 130 K; 30 pearls, 70 K; 40 pearls, 50 K.; 60 or 55 pearls, 40 K.; 80 pearls, 30 K.; 100 pearls, 25 K.; 200, 300, 400 and 500 pearls weighing together one Dharana are worth sucessively 12, 6, 5 and 3 silver pieces.

Five Gunjas make one Masha; 16 Mashas make one Suvarna; 4 Suvarnas make one Pala. So a Dharana= $\frac{2}{5}$ of a Suvarna.

पिक्कापिच्चार्घार्घा रवकः सिक्थं त्रयोदशाद्यानाम् ।
सञ्ज्ञाः परतो निगराश्चूर्णाश्चाशीतिपूर्वाणाम् ॥१७॥

Sloka 17.—The term to denote a collection of 13 pearls that together weigh one Dharana is Pikka; a collection of 16 is known as Pichcha; those of 20, 25, 30, 40, 55, and 80 and so forth are respectively Argha, Ardha, Ravaka, Siktha, Nigara, and Churna (or dust).

एतद्गुणयुक्तानां धरणधृतानां प्रकीर्त्तितं मूल्यम् ।
परिकल्प्यमन्तराले हीनगुणानां क्षयः कार्यः ॥१८॥
कृष्णश्वेतकपीतकताम्राणामीषदपि च विषमाणाम् ।
त्र्यंशोनं विषमकपीतयोश्च षड्भागदलहीनम् ॥१९॥

Slokas 18-19.—The above is the price fixed for the various collections of pearls of good quality, weighing one Dharana. The price of intermediate groups of pearls will have to be found out proportionately; but suitable reductions in the prices of inferior pearls are to be made as given below:—The price of pearls that are slightly black, white, yellowish or copper-hued or slightly uneven (rough), is that given above reduced by a third; whereas that of utterly rough and yellow pearls is less by a sixth and a half respectively.

ऐरावतकुलजानां पुष्यश्रवणेन्दुसूर्यदिवसेषु ।
ये चोत्तरायणभवा ग्रहणेऽर्केन्द्वोश्च भद्रेभाः ॥२०॥
तेषां किल जायन्ते मुक्ताः कुम्भेषु सरदकोशेषु ।
बहवो बृहत्प्रमाणा बहुसंस्थानाः प्रभायुक्ताः ॥२१॥
नैषामर्घः कार्यो न च वेधोऽतीव ते प्रभायुक्ताः ।
सुतविजयारोग्यकरा महापवित्रा धृता राज्ञाम् ॥२२॥

Slokas 20-22.—It is said that pearls are produced in the heads and the places where the tusks meet, of the elephants of Airavata's family at the Moon's conjunction with Pushya and Sravana synchronous with a Sunday or a Monday ; of the Bhadra (happy) elephants born during the Sun's Northern course, at an eclipse of the Sun or the Moon. These pearls are plentiful, large, brilliant and of various shapes. These are beyond any estimate and should not be perforated, being too brilliant. When worn by kings, they will prove highly sanctifying and bestow children, victory and good health.

दंष्ट्रामूले शशिकान्तिसप्रभं च बहुगुणं वाराहम् ।
तिमिजं मत्स्याक्षिनिभं बृहत्पवित्रं बहुगुणं च ॥२३॥

Sloka 23.—Very valuable and lustrous like the Moon is the pearl born of the root of the boar's tusks ; the pearl got from whales resembles a fish's eye, is large, purifying and of great value.

वर्षोपलवज्जातं वायुस्कन्धाच्च सप्तमाद्भ्रष्टम् ।
ह्रियते किल खाद्दिव्यैस्तडित्प्रभं मेघसम्भूतम् ॥२४॥

Sloka 24.—They say that pearl is produced in the clouds of the seventh layer of wind in the sky in the manner of hail-stones. It falls therefrom with the brilliance of lightning and is taken away by the denizens of heaven.

The 7 layers of wind are : आवह, प्रवहः; संवहः, उद्वहः, विवहः, परिवहः and परावहः.

तक्षकवासुकिकुलजाः कामगमा ये च पन्नगास्तेषाम् ।
स्निग्धा नीलद्युतयो भवन्ति मुक्ताः फणस्यान्ते ॥२५॥
शस्तेऽवनिप्रदेशे रजतमये भाजने स्थिते च यदि ।
वर्षति देवोऽकस्मात्तज्ज्ञेयं नागसम्भूतम् ॥२६॥

Slokas 25-26.—The snakes of the lineage of Taksha and Vasuki and those that move at will, have bright, blue-tinged pearls on their hoods. If Indra suddenly rains on a blessed spot of the earth and into a silver one may understand it to be a pearl coming from the vessel, snakes.

अपहरति विषमलक्ष्मीं क्षपयति शत्रून् यशो विकासयति ।
भौजङ्गं नृपतीनां धृतमकृतार्घं विजयदं च ॥२७॥

Sloka 27.—A pearl born of the snakes, worn by kings will prove invaluable to them, destroy their misfortune and enemies, enhance their reputation and bestow victory.

कर्पूरस्फटिकनिभं चिपिटं विषमं च वेणुजं ज्ञेयम् ।
शंखोद्भवं शशिनिभं वृत्तं भ्राजिष्णु रुचिरं च ॥२८॥

Sloka 28.—A pearl is to be known to have sprung from bamboo by its resembling camphor or crystal, and by its being flat and rough. The pearl born of conch shell is round, lustrous, beautiful and moon-like.

शंखतिमिवेणुवारणवराहभुजगाभ्रजान्यवेद्या(ध्या)नि ।
अमितगुणत्वाच्चैषामर्घः शास्त्रे न निर्दिष्टः ॥२९॥

Sloka 29.—The pearls got from conch-shells, whales, bamboos, elephants, boars, snakes and clouds cannot be easily recognised (should not be perforated); and as they are of immense value, no price has been fixed upon them by the authorities.

एतानि सर्वाणि महागुणानि सुतार्थसौभाग्ययशस्कराणि ।
रुक्शोकहन्तॄणि च पार्थिवानां मुक्ताफलानीप्सितकामदानि ॥३०॥

Sloka 30.—All the above categories of pearls are extremely valuable; they bestow on kings, sons, wealth, popularity, renown and desired objects and dispel diseases and grief.

सुरभूषणं लतानां सहस्रमष्टोत्तरं चतुर्हस्तम् ।
इन्दुच्छन्दो नाम्ना विजयच्छन्दस्तदर्धेन ॥३१॥
शतमष्टयुतं हारो देवच्छन्दो ह्यशीतिरेकयुता ।
अष्टाष्टकोऽर्धहारो रश्मिकलापश्च नवषट्कः ॥३२॥
द्वात्रिंशता तु गुच्छो विंशत्या कीर्त्तितोऽर्धगुच्छाख्यः ।
षोडशभिर्माणवको द्वादशभिश्चार्धमाणवकः ॥३३॥
मन्दरसंज्ञोऽष्टाभिः पञ्चलता हारफलकमित्युक्तम् ।
सप्तविंशतिमुक्ता हस्तो नक्षत्रमालेति ॥३४॥
अन्तरमणिसंयुक्ता मणिसोपानं सुवर्णगुलिकैर्वा ।
तरलकमणिमध्यं तद्विज्ञेयं चाटुकारमिति ॥३५॥
एकावली नाम यथेष्टसंख्या हस्तप्रमाणा मणिविप्रयुक्ता ।
संयोजिता या मणिना तु मध्ये यष्टीति सा भूषणविद्भिरुक्ता॥३६॥

Slokas 31-36.—A pearl-necklace composed of 1008 strings and four cubits long, is used as an ornament for Gods and is termed " Induchchanda ". Half the above (*i.e*, 504 strings and 2 cubits) is termed 'Vijayachchanda'. A necklace of 108 strings and 2 cubits long is called " Hara "; one of 81, " Devachchanda "; one of 64, " Ardha Hara "; one of 54, " Rasmikalapa "; one of 32, " Guchcha "; one of 20, " Ardha Guchcha "; one of 16, " Manavaka "; one of 12, " Ardha Manavaka "; one of 8, " Mandara "; one of 5 strings, " Haraphalaka ". A necklace of 27 pearls and of one cubit's length is called " Nakshatramala " (a cluster of stars); the same is called " Mani Sopana " if it has other gems or gold beads inserted; it is called " Chatukara " (coaxer), when it has a central gem set in gold. An Ekavali (single string) containing any number of pearls, measures one cubit and is devoid of other gems; but when it is adorned with a gem in the middle, it is designated as a " Yashti' (stick) by the examiners of ornaments.

Thus ends the 81st Adhyaya on " Signs of Pearls ".

पद्मरागलक्षणम् ॥८२॥ Signs of Rubies.

सौगन्धिककुरुविन्दस्फटिकेभ्यः पद्मरागसम्भूतिः ।
सौगन्धिकजा भ्रमराञ्जनाब्जजम्बूरसद्युतयः ॥१॥
कुरुविन्दभवाः शबला मन्दद्युतयश्च धातुभिर्विद्धाः ।
स्फटिकभवा द्युतिमन्तो नानावर्णा विशुद्धाश्च ॥२॥

Slokas 1-2.—Rubies are born of sulphur, Kuruvinda and crystal. Those produced from sulphur show the lustre of bees, antimony, lily, rose-apple or Rasa (myrrh). Those that arise from Kuruvinda are grey, of pale lustre and mixed with mineral substances; those coming from crystal are lustrous, multi-coloured and pure.

स्निग्धः प्रभानुलेपी स्वच्छोऽर्चिष्मान् गुरुः सुसंस्थानः ।
अन्तःप्रभोऽतिरागो मणिरत्नगुणाः समस्तानाम् ॥३॥

Sloka 3.—Smooth, illuminating with rays, very pure, sparkling, heavy, of good shape, brilliant within and bright-red—such are the good qualities of these precious stones in general.

कलुषा मन्दद्युतयो लेखाकीर्णाः सधातवः खण्डाः ।
दुर्विद्धा न मनोज्ञाः सशर्कराश्चेति मणिदोषाः ॥४॥

Sloka 4.—Stones are defective, if they are impure, of dull lustre, full of scratches, mixed with mineral substances, broken, ill-perforated, not attractive and mixed with gravel.

भ्रमरशिखिकण्ठवर्णो दीपशिखासप्रभो भुजङ्गानाम् ।
भवति मणिः किल मूर्धनि योऽनर्घेयः स विज्ञेयः ॥५॥

Sloka 5.—They affirm that on the head of snakes there is a gem, hued like a bee or peacock's tail, and shining like the flame of a lamp. Such a one is to be known as of inestimable value.

यस्तं बिभर्ति मनुजाधिपतिर्न तस्य
दोषा भवन्ति विषरोगकृताः कदाचित् ।
राष्ट्रे च नित्यमभिवर्षति तस्य देवः
शत्रूंश्च नाशयति तस्य मणेः प्रभावात् ॥६॥

Sloka 6.—A king wearing such a snake-gem will never be subjected to the sufferings arising from poison and disease; Indra will always be pouring rain in his realm; and by the power of the gem, the king will extirpate his enemies.

षड्विंशतिः सहस्राण्येकस्य मणेः पलप्रमाणस्य ।
कर्षत्रयस्य विंशतिरुपदिष्टा पद्मरागस्य ॥७॥
अर्धपलस्य द्वादश कर्षस्यैकस्य षट्सहस्राणि ।
यच्चाष्टमाषकधृतं तस्य सहस्रत्रयं मूल्यम् ॥८॥
माषकचतुष्टयं दशशतक्रयं द्वौ तु पञ्चशतमूल्यौ ।
परिकल्प्यमन्तराले मूल्यं हीनाधिकगुणानाम् ॥९॥
वर्णन्यूनस्यार्धं तेजोहीनस्य मूल्यमष्टांशम् ।
अल्पगुणो बहुदोषो मूल्यात् प्राप्नोति विंशांशम् ॥१०॥
आधूम्रं व्रणबहुलं स्वल्पगुणं चाप्नुयाद्द्विशतभागम् ।
इति पद्मरागमूल्यं पूर्वाचार्यैः समुद्दिष्टम् ॥११॥

Slokas 7-11.—The price of a single ruby weighing a Pala (=4 Karshas) is, we are taught, 26,000 silver pieces (*i. e.*, Karsha panas); one of three Karshas is worth 20,000 pieces silver ; one of half a Pala, 12,000 pieces silver; one of one Karsha, 6,000 pieces silver ; one of eight Retties, 3,000 pieces silver ; one of four Retties, 1,000 pieces silver ; one of two Retties, 500 pieces silver. The price of rubies of intermediate weight must be calculated proportionally, and with due regard to their being of inferior or superior quality. A stone deficient in colour fetches half the usual price ; one lacking brilliance, an eighth part ; one with few good and many bad qualities fetches $\frac{1}{20}$th of the standard price. A stone somewhat dusky, with many scratches and few good features will fetch $\frac{1}{200}$. Such is the price of rubies as stated by the ancient seers.

Thus ends the 82nd Adhyaya on "Signs of Rubies."

मरकतलक्षणम् ॥८३॥ Signs of Emeralds.

शुकवंशपत्रकदलीशिरीषकुसुमप्रभं गुणोपेतम्।
सुरपितृकार्ये मरकतमतीव शुभदं नृणां विहितम् ॥१॥

Sloka 1.—An emerald of the hue of parrots, bamboo-leaves, plantain tree (greyish-yellow) or Sirisha-blossom (whitish-yellow) and of good qualities is extremely beneficial to every man when worn at ceremonies in honour of Gods and the Manes.

Thus ends the 83rd Adhyaya on "Signs of Emeralds."

दीपलक्षणम् ॥८४॥ Signs of Lamps.

वामावर्त्तो मलिनकिरणः सस्फुलिङ्गोऽल्पमूर्त्तिः
क्षिप्रं नाशं व्रजति विमलस्नेहवर्त्त्यन्वितोऽपि ।

दीपः पापं कथयति फलं शब्दवान् वेपनश्च
व्याकीर्णार्चिर्विशलभमरुद्यश्च नाशं प्रयाति ॥१॥

Sloka 1.—A lamp, whose flame is turned leftwards, shows dull rays, sputters sparks, is of little bulk, goes out soon, although furnished with pure oil and wick, crackles, quivers, is diffused and gets extinguished without the agency of grasshoppers or wind.

दीपः संहतमूर्त्तिरायततनुर्निर्वेपनो दीप्तिमा-
न्निःशब्दो रुचिरः प्रदक्षिणगतिर्वैदूर्यहेमद्युतिः ।
लक्ष्मीं क्षिप्रमभिव्यनक्ति सुचिरं यश्चोद्यतं दीप्यते
शेषं लक्षणमग्निलक्षणसमं योज्यं यथायुक्तितः ॥२॥

Sloka 2.—A light of compact form, long-sized, quiet, brilliant, noiseless, beautiful, turned to the right, of the lustre of beryl or gold, reveals immediate influx of wealth; so does one that shines long and brilliant. The other symptoms are similar to those of fire (*vide* Adhyaya XLIII, *Slokas* 32, 33 and 35 *supra.*) and apply to this *mutatis mutandis.*

Thus ends the 84th Adhyaya on "the Signs of Lamps".

दन्तकाष्ठलक्षणम् ।८५॥ Tokens of Tooth-Sticks.

वल्लीलतागुल्मतरुप्रभेदैः स्युर्दन्तकाष्ठानि सहस्रशो यैः ।
फलानि वाच्यान्यथ तत्प्रसङ्गो मा भूदतो वच्म्यथ कामिकानि ॥

Sloka 1.—Sticks for cleansing the teeth may be made from thousands of varieties of creepers, spreading plants, shrubs and trees, and their effects may be expounded; but in order not to indulge in much prolixity, I shall only delineate those of favourable consequences

अज्ञातपूर्वाणि न दन्तकाष्ठान्यद्यान्न पत्त्रैश्च समन्वितानि ।
न युग्मपर्वाणि न पाटितानि न चोर्ध्वशुष्काणि विना त्वचा च ॥२॥

Sloka 2.—One ought not to use the following tooth sticks: those that have not been tried so far; those that have leaves; those that have an even number of joints; those that are split; those that are withered at the top; and those that are without bark.

वैकङ्कतश्रीफलकाश्मरीषु ब्राह्मी द्युतिः क्षेमतरौ सुदाराः ।
वृद्धिर्वटेऽर्के प्रचुरं च तेजः पुत्रा मधूके सगुणाः प्रियत्वम् ॥३॥

Sloka 3.—Vaikankata, Bilwa and Kasmari being used as tooth-sticks tend to Brahminical splendour; the Kshema tree (milky tree ?) bestows a good wife; the banyan tree, prosperity; Arka, great brilliance; Madhuka virtuous sons and popularity.

ककुभे is another reading for सगुणा:

लक्ष्मीः शिरीषे च तथा करञ्जे प्लक्षेऽर्थसिद्धिः समभीप्सिता स्यात् ।
मान्यत्वमायाति जनस्य जात्यां प्राधान्यमश्वत्थतरौ वदन्ति ॥४॥

Sloka 4.—Fortune is ensured by the use of Sirisha and Karanja; acquisition of abundant wealth wished for, by the Indian fig tree. By the use of the jasmine wood, man acquires honour and respect; and by the sacred tree (Aswattha) it is said, one comes to prominence.

आरोग्यमायुर्बदरीबृहत्योरैश्वर्यवृद्धिः खदिरे सबिल्वे ।
द्रव्याणि चेष्टान्यतिमुक्तके स्युः प्राप्नोति तान्येव पुनः कदम्बे ॥५॥

Sloka 5.—Good health and long life may be expected from Jujube and Brihati; increase of wealth (or lordship) from Khadira and Bilwa (or authority and profit from Khadira and Bilwa); desired objects from

Atimuktaka (a kind of Jesamine); and the same from Kadamba.

नीपेऽर्थाप्तिः करवीरे ऽन्नलब्धिर्भाण्डीरे स्यादन्नमेवं प्रभूतम् ।
शम्यां शत्रूनपहन्त्यर्जुने च श्यामायां च द्विषतामेव नाशः ॥६॥

Sloka 6.—From Nipa one may expect acquisition of wealth; from Karavira, eating of good food; from Bhandira tree, a sumptuous feast. Sami and Arjuna destroy one's enemies; Syama too brings about the annihilation of one's foes.

शालेऽश्वकर्णे च वदन्ति गौरवं सभद्रदारावपि चाटरूषके ।
वाल्लभ्यमायाति जनस्य सर्वतः प्रियङ्गुपामार्गसजम्बुदाडिमैः ॥७॥

Sloka 7.—Dignity, they say, will result from the use of Sala and Aswakarna, as well as of Deodar and Vasaka. By using the twigs of Priyangu, Apamarga (உத்தரணை), Jambu and pomegranate, one becomes the favourite of every body.

उदङ्मुखः प्राङ्मुख एव वाब्दं कामं यथेष्टं हृदये निवेश्य ।
अद्यादनिन्दन् च सुखोपविष्टः प्रक्षाल्य जह्याच्च शुचिप्रदेशे ॥८॥

Sloka 8.—One should after cherishing in the heart, any desire whatsoever for the coming year, use a good tooth-stick, sitting at ease; facing the north or the east without any resentment; and then after washing it, he should leave it in a clean place.

अभिमुखपतितं प्रशान्तदिक्स्थं शुभमतिशोभनमूर्ध्वसंस्थितं यत् ।
अशुभकरमतोऽन्यथा प्रदिष्टं स्थितपतितं च करोति मृष्टमन्नम् ॥९॥

Sloka 9.—Auspicious is a tooth-stick that falls, when thrown away, towards the user and in a tranquil (unscorched) direction; it is especially good, if it occupies an elevated place. One contrary to the above is declared to be inauspicious; whereas one that falls down after standing erect for awhile, brings sumptuous food.

Thus ends the 85th Adhyaya on "Tokens of Tooth-sticks".

शाकुनम् ॥८६॥ Omens through Birds and Beasts.

यच्छक्रशुक्रवागीशकपिष्ठलगरुत्मताम् ।
मतेभ्यः प्राह ऋषभो भागुरेर्देवलस्य च ॥१॥
भारद्वाजमतं दृष्ट्वा यच्च श्रीद्रव्यवर्धनः ।
आवन्तिकः प्राह नृपो महाराजाधिराजकः ॥२॥
सप्तर्षीणां मतं यच्च संस्कृतं प्राकृतं च यत् ।
यानि चोक्तानि गर्गाद्यैर्यात्राकारैश्च भूरिभिः ॥३॥
तानि दृष्ट्वा चकारेमं सर्वशाकुनसङ्ग्रहम् ।
वराहमिहिरः प्रीत्या शिष्याणां ज्ञानमुत्तमम् ॥४॥

Slokas 1-4.—For the delectation of his disciples has Varahamihira written this science, the source of super knowledge abridging all the existing works on this science of Omens, having read the works of Rishabha who incorporated in his work the teachings of Indra, Sukra, Brihaspati, Sage Kapisthala and Garuda, of Bhaguri, of Devala, of the blessed king Dravyavardhana, ruler of Avanti, and born of the family of great emperors who followed the work of Sage Bharadwaja, of the seven Seers, of Garga and other sages, of several authors on the subject of 'Journey' and other works in Sanskrit and Prakrit.

Who is this king Sri Dravyavardhana? Was he a descendant of Harsha Vardhana? Was he a Buddhist? Was Avanti included in the Kingdom of Magadha? For, the Commentator says that Varahamihira was a Magadha Brahmana.

शाकुन is the adjectival form of शकुन=Omen. This शकुन is based upon the word शकुनि, a bird. This chapter should not be confounded with the one on "Portents."

अन्यजन्मान्तरकृतं कर्म पुंसां शुभाशुभम् ।
यत्तस्यशकुनः पाकं निवेदयतिगच्छताम् ॥५॥

Sloka 5.—During a man's journey, an omen reveals the fruition of his deeds, good and bad, done in a previous birth.

This shows that the omens are not superstitious beliefs. They indicate one's belief in the rebirth of the soul and thus reveal effects of past deeds, good or bad.

ग्रामारण्याम्बुभूव्योमद्युनिशोभयचारिणः ।
रुतयातेक्षितोक्तेषु ग्राह्याः पुंस्त्रीनपुंसकाः ॥६॥

Sloka 6.—Omens are of various kinds, as those through beings that are rural, wild, aquatic, terrestrial, heavenly, diurnal, nocturnal and diurnal-nocturnal. The sex of the creatures is to be determined from their cry, gait, look and speech.

Rural beings are men, horses, elephants and dogs; wild ones, lions, tigers, boars, deer, etc.; aquatic ones, swans and the like; terrestrial ones, dogs and the like, mangooses, serpents, etc. For the explanation of diurnal, etc., *cf.* Chap. 88 *infra*. According to the Commentator when there is a doubt as to whether a certain bird crying is male, female or eunuch, it is to be guessed from the sex of a person talking near by.

पृथग्जात्यनवस्थानादेषां व्यक्तिर्न लक्ष्यते ।
सामान्यलक्षणोद्देशे श्लोकावृषिकृताविमौ ॥७॥

Sloka 7.—Since it is very difficult to distinguish their sex owing to the multiplicity of their genera and the absence of a fixed habitat, Sage Garga, the senior, has written the following two verses explaining their general characteristics.

पीनोन्नतविकृष्टांसाः पृथुग्रीवाः सुवक्षसः ।
स्वल्पगम्भीरविरुताः पुमांसः स्थिरविक्रमाः ॥८॥
तनूरस्कशिरोग्रीवाः सूक्ष्मास्यपदविक्रमाः ।
प्रसक्तमृदुभाषिण्यः स्त्रियोऽतोऽन्यन्नपुंसकम् ॥९॥

Slokas 8-9.—"The male creatures have fleshy, high and large shoulders, broad necks, a fine breast, small but deep sound and great valour (or firm gait ?); whereas the female ones have slender breast, head and neck, small face and feet, little courage and harmonious and melodious voice. Those that are possessed of characteristics different from these are eunuchs."

Eunuch will have masculine as well as feminine characteristics combined in them.

ग्रामारण्यप्रचाराद्यं लोकादेवोपलक्षयेत् ।
सञ्चिक्षिप्सुरहं वच्मि यात्रामात्रप्रयोजनम् ॥१०॥

Sloka 10.—The creatures that live in villages, forests, etc., are to be understood only from conventional knowledge. Here I should like to delineate in brief only those that are relevant to journeys.

पथ्यात्मानं नृपं सैन्ये पुरे चोद्दिश्य देवताम् ।
सार्थे प्रधानं साम्ये स्याज्जातिविद्यावयोऽधिकम् ॥११॥

Sloka 11.—A man going on a journey ought to consider the omens, good or bad, as relating to his own person; in a marching army, they relate to the sovereign; in a city, to the tutelary deity (or to the Mayor); in an assembly, to the chieftain. When there are many chieftains of the same rank in a concourse, they refer to one who is seniormost, by virtue of his birth, learning and age.

मुक्तप्राप्तैष्यदर्कासु फलं दिक्षु तथाविधम् ।
अङ्गारदीप्तधूमिन्यस्ताश्च शान्तास्ततोऽपराः ॥१२॥

Sloka 12.—For three hours after Sunrise the North-east is called Mukta Surya (*i. e.*, one that has abandoned the Sun), the East, Prapta-Surya (*i.e.*, one that has attained the Sun) and the South-east, Eshyat Surya (one that is going to get the Sun); for the second watch of the day, the East, South-east and South respectively get those names; for the third watch, the South-east, South, and South-west; for the fourth watch, South, South-west and West; for the first watch of the night, South-west, West and North-west; for the 2nd watch, West, North-west and North; for the third watch, North-west, North and North-east; and for the fourth watch, North, North-east and East. The effects of omens in the respective directions are as signified by their names given above, *i. e.*, in the Mukta-Surya quarter, the effect of the omen is already spent up; in the next quarter, it is to be experienced the same day; and in the next, it is impending. The three quarters named above, *viz.* Mukta, Prapta and Eshya (abondoned, prevailing and coming) are severally termed Angara (charcoal), Deepta (burning) and Dhumini (smoking), and the remaining quarters, tranquil.

The commentator refutes the statement of some scholars who hold that the East is प्राप्तसूर्यं or दीप्त during the three hours made up of the last half watch of the night and the first half-watch of the day, and quotes Garga in support of his contention.

N. B.—In the light of this view, we have to make some addtions in some previous chapters. We have to refer to this Sloka while commenting upon the term दीप्त occurring previously.

तत्पञ्चमदिशां तुल्यं शुभं त्रैकाल्यमादिशेत् ।
परिशेषदिशोर्वाच्यं यथासन्नं शुभाशुभम् ॥१३॥

Sloka 13 —-Omens occurring in the 5th directions from these three—Charcoal, Burning and Smoking—augur well equally for the past, present and future. The good or bad effects of omens occurring in the remaining two quarters will have to be judged from their proximity to the particular Tranquil quarter.

To make this clear :—It has been already stated that 3 quarters at a time get the appellations of Charcoal, Burning and Smoking and that the remaining 5, of Tranquil. Here the author speaks of the 5th quarter counted from any one of these three. If we take the first triad N. E., E and S. E. (Charcoal, Burning and Smoking) we get as the 5th ones to these : S. W., W and N. W. respectively. Similarly in the case of other triads. So of these 5 Tranquil quarters, only one is very beneficial to the particular member of the triad ; *e. g.*, a good omen in the 5th quarter from 'Charcoal' indicates some good thing that has already occurred ; from the 'Burning', a good thing that takes place the same day ; and from the 'Smoking' a good thing that is going to take place in the near future. Similarly a bad omen in these indicates only very slight harm. Suppose an omen takes place not in the 5th quarter from any member of the triad, but one place this side or that ; then we will have to see to which of the Tranquil quarters it is proximate and then predict the results; *e. g.*, let us take the 'Burning' direction. Suppose an evil omen occurs not in the 5th from this, but near the 5th from 'Charcoal'; then the bad effect which had been already felt was slight ; similarly, if a good omen takes place, there was some good effect : but if there is a good omen near the 5th from 'Smoking', the evil effect in the future will be moderate ; if it is a bad one, the same in the future will be very great.

शीघ्रमासन्ननिम्नस्थैश्चिरादुन्नतदूरगैः ।
स्थानवृद्ध्युपघाताच्च तद्वद्ब्रूयात्फलं पुनः ॥१४॥

Sloka 14.—Omens occurring near by and at a lower level bear fruit (good or bad) immediately ; whereas those far off and at a higher place, in distant future. Moreover the predictions will have to be made suitably after a consideration of the growing or diminishing nature of the place on which the omen is perched.

Suppose a bad omen is seen on a growing thing (say, a tree); then the malefic effect will not be excessive ; similarly, if there is a good one there, the beneficial effect will be very great and increasing gradually. Suppose there is a bad omen in a dying tree ; the bad effects will be extreme ; so also a good one there will produce very little good effect. Parasara gives another set of दीप्त and शान्त objects as omens.

क्षणतिथ्युडुवातार्कैर्दैवदीप्तो यथोत्तरम् ।
क्रियादीप्तो गतिस्थानभावस्वरविचेष्टितैः ॥१५॥

Slokas 15.—An omen is said to be *blasted* by a divine agency when it occurs in a malefic Muhurta, lunar day and lunar mansion, when the wind blows foul and the Sun is in opposition ; whereas it is *blasted* by action, when it has untoward gait, position, disposition, sound and movements of limbs. In both the sets, the power of each element is greater than its predecessor.

In the Muhurtas of dreadful and cruel asterisms an omen is 'blasted'; so too in the 4th, 6th, 8th, 9th and 14th lunar days ; in the stars Mula, Jyeshta, Aslesha, Ardra ,Bharani, Visakha, Magha, Krittika and Purvaphalguni (and other Parvas); during the wind which is fierce, rough, strong and unfavourable; in a direction opposite the Sun, and in one where there is such a wind as given above. Thus there are five varieties of Blasting an omen through a divine agency. There are five other varieties called 'Blasting of

Action.' When an omen runs against lightning, comet, the Sun or wind, it is Blasted by 'Gait;' when it is stationed in a cut, broken, crooked, smeared पाणिजग्धा, dilapidated or withered, or dirty support, it is, by 'position;' an omen in the form of a lifeless or unconscious or partially conscious creature is blasted in 'feelings or life'; when it utters a word whose letters are ill-pronounced and lengthened, the voice being feeble and broken, it is called 'blasted in voice': when a bird flaps its wings, shakes its beak, is about to fall down, cries hoarse and pecks at trees, it is 'blasted by movement.' (The commentator quotes Rishiputra who in his turn quotes Lord Indra).

दशधैवं प्रशान्तोऽपि सौम्यस्तृणफलाशनः ।
मांसामेध्याशने रौद्रो विमिश्रोऽन्नाशनः स्मृतः ॥१६॥

Sloka 16.—In the same manner there are ten varieties of omens that are 'Tranquil'. One eating grass and fruits is a 'Tranquil' or benefic omen, while one eating meat and ordure is 'blasted' (malefic). One eating cooked food is supposed to be of a mixed kind, *i. e.* "Tranquil cum blasted,"

हर्म्यप्रासादमङ्गल्यमनोज्ञस्थानसंस्थिताः ।
श्रेष्ठा मधुरसक्षीरफलपुष्पद्रुमेषु च ॥१७॥

Sloka 17.—Most excellent are the omens that are situated in mansions, temples (or palaces), auspicious abodes (such as are occupied by Gods, Brahmins and cows) and places that please the heart (by cool shade and fine carpet of grass), as well as those perched on trees that are laden with sweet fruits, that are milky, that have flowers and fruits.

स्वकाले गिरितोयस्था बलिनो द्युनिशाचराः ।
क्लीबस्त्रीपुरुषा ज्ञेया बलिनः स्युर्यथोत्तरम् ॥१८॥

Sloka 18.—Creatures that roam by day are strong during day time on mountains (elevated places); likewise those that roam by night are strong on water at night time. Among hermaphrodite, female and male ones, each is stronger than its predecessor.

जव जातिबलस्थानहर्षसत्त्वस्वरान्विताः ।
स्वभूमावनुलोमाच्च तदूनाः स्युर्विवर्जिताः ॥१९॥

Sloka 19.—Strong are creatures (omens) that possess superior speed, species, strength, position, jolly mood, courage (fearlessness) and voice, and are in their respective haunts, whereas those that are deficient in the above things are weak.

कुक्कुटेभपिरिल्यश्च शिखिवञ्जुलछिक्कराः ।
बलिनः सिंहनादश्च कूटपूरी च पूर्वतः ॥२०॥

Sloka 20.—The cock, elephant, Pirili (a bird), peacock, Vanjula, musk-rat (or civet cat?), Simhanada and Kutapuri are strong in the East.

क्रोष्टुकोलूकहारीतकाककोकर्क्षपिङ्गलाः ।
कपोतरुदिताक्रन्दक्रूरशब्दाश्च याम्यतः ॥२१॥

Sloka 21.—The jackal, owl, Harita, crow, ruddy goose, bear, ichneumon, dove, as well as weeping, crying and cruel expressions are strong in the South.

गोशशक्रौञ्चलोमाशहंसोत्क्रोशकपिञ्जलाः ।
बिडालोत्सववादितगीतहासाश्च वारुणाः ॥२२॥

Sloka 22.—The cow, hare, Krauncha, hair-eater (jackal ?), swan, osprey, Kapinjala, cat, as well as festivities, instrumental music, singing and laughter are strong in the West.

शतपत्रकुरङ्गाखुमृगैकशफकोकिलाः ।
चाषशल्यकपुण्याहघण्टाशंखरवा उदक् ॥२३॥

Sloka 23.—The wood-pecker, deer, rat, antelope, horse or donkey, cuckoo, blue jay, porcupine, as well as the sound of chanting Vedic hymns, of bells and of conch shells, are strong in the North.

न ग्राम्योऽरण्यगो ग्राह्यो नारण्यो ग्राम्यसंस्थितः ।
दिवाचरो न शर्वर्यां न च नक्तंचरो दिवा ॥२४॥

Sloka 24.—Rural creatures should not be taken into consideration when they are found in forests, nor the wild ones, in villages. So too, a diurnal creature should not be considered when it is found at night and *vice versa.*

द्वन्द्वरोगार्दितत्रस्ताः कलहामिषकाङ्क्षिणः ।
आपगान्तरिता मत्ता न ग्राह्याः शकुनाः क्वचित् ॥२५॥

Sloka 25.—Omens that are in pair, sickly, frightened, anxious for fight or meat, separated by a river and intoxicated (owing to the season) should never be taken into consideration.

रोहिताश्वाजवालेयाः कुरङ्गोष्ट्रमृगाः शशः ।
निष्फलाः शिशिरे ज्ञेया वसन्ते काककोकिलौ ॥२६॥

Sloka 26.—The Rohita deer, horse, goat, donkey, deer, camel, antelope and hare are to be known as of no consequence in the winter season (Magha and Phalguna months); so also are the crow and the cuckoo in the vernal season.

न तु भाद्रपदे ग्राह्याः सूकरश्ववृकादयः ।
शरद्यब्जादगोक्रौञ्चाः श्रावणे हस्तिचातकौ ॥२७॥

Sloka 27.—The boar, dog, wolf and the like should not be considered in the month of Bhadrapada; likewise the swan, cow and Krauncha in autumn (Aswina and

Kartika); and the elephant and the Chataka bird in the month of Sravana.

व्याघ्रर्क्षवानरद्वीपिमहिषाः सबिलेशयाः ।
हेमन्ते निष्फला ज्ञेया बालाः सर्वे विमानुषाः ॥२८॥

Sloka 28.—Tigers, bears, monkeys, leopards, buffaloes, burrow-dwellers (mongoose and the like) and all young animals are of no consequence in Hemanta (Margasira and Pushya); but boys do influence.

Sage Parasara enumerates the seasons in which different animals get intoxicated owing to their sexual craving :—In the vernal season, the cuckoos, peacocks, parrots. frogs, crows, cocks, cranes, doves, and so on get intoxicated; in the monsoon, the bees, peacocks, cuckoos, cranes, Chatakas, Sarangas, etc.; in autumn, the Chakoras, Kadambas, mynas, parrots, Chatakas, swans, ruddy geese, cranes, ospreys, bees, etc.; in Hemanta and Sisira, the vultures, ospreys, Kraunchas, swans, etc. Among beasts the jackals, hares, foxes, Chamara deer, monkeys, cats, mongooses, elephants, yalks, lions, tigers, tortoises, boars, etc., have it in Greeshma; the antelopes, elephants, bulls. etc. in the monsoon; the bulls, bucks, buffaloes, yalks, Chamara, etc. in autumn; cows, yalks, bulls, etc. in Hemanta and Sisira.

ऐन्द्रानलदिशोर्मध्ये त्रिभागेषु व्यवस्थिताः ।
कोशाध्यक्षानलाजीवितपोयुक्ताः प्रदक्षिणम् ॥२९॥

Sloka 29.—Divide the space between the East and the South-east into three equal parts so as to have three points in between these two extremities, and assign them from left to right in order to Kosadhyaksha (lord of the exchequer), Analajeevi (those that live by the fire, goldsmiths, etc.), and Tapasas (Hermits).

शिल्पी भिक्षुर्विवस्त्रा स्त्री याम्यानलदिगन्तरे ।
परतश्चापि मातङ्गगोपधर्मसमाश्रयाः ॥३०॥

Sloka 30.—The three parts between the South-east and the South are occupied by Silpin (Artisan or artist), Bhikshu (a religious mendicant), and Nagna Stri (a nude woman); and those between the South and the South-west, by Matanga (elephant or a Pariah), Gopa (cowherd) and Dharmika (man engaged in righteous deeds).

नैर्ऋतीवारुणीमध्ये प्रमदासूतितस्कराः ।
शौण्डिकः शाकुनी हिंस्रो वायव्यपश्चिमान्तरे ॥३१॥

Sloka 31.—The three parts between the South-west and the West are assigned to Pramada (an intoxicated young woman), Suti (confinement or child birth) and Taskara (a thief); and those between the West and the North-west, to Saundika (toddy-wender), Sakuni (fowler) and Himsra (murderous fellow).

विषघातकगोस्वामिकुहकज्ञास्ततः परम् ।
धनवानीक्षणिकश्च मालाकारः परं ततः ॥३२॥

Sloka 32.—The parts between the North-west and North are occupied by Vishaghataka (one who murders by poison or removes the effect of poison), Goswami (owner of cattle), and Kuhakajna (a sorcerer); and those between the North and North-east by Dhanavan (wealthy person), Eekshanika (astrologer, diviner) and Malakara (a florist).

वैष्णवश्चरकश्चैव वाजिनां रक्षणे रतः ।
द्वात्रिंशदेवं भेदाः स्युः पूर्वदिग्भिः सहोदिताः ॥३३॥

Sloka 33.—The parts between the North-west and the East are occupied by Vaishnava (a devotee of Lord Vishnu). Charaka (a spy), and Aswarakshaka (a groom). In this manner, there are altogether 32 divisions enumerated including the eight quarters beginning with the East.

राजा कुमारो नेता च दूतः श्रेष्ठी चरो द्विजः ।
गजाध्यक्षश्च पूर्वाद्याः क्षत्रियाद्याश्चतुर्दिशम् ॥३४॥

Sloka 34.—The eight quarters beginning with the East are owned by the King, Prince, Commander of the army, envoy, merchant, spy, Brahmin and manager of the Elephant yard respectively. Similarly, the four quarters East, South, West and North belong to the Kshatriyas, Vaisyas, Sudras and Brahmins in order.

गच्छतस्तिष्ठतो वापि दिशि यस्यां व्यवस्थितः ।
विरौति शकुनो वाच्यस्तद्दिग्जेन समागमः ॥३५॥

Sloka 35.—If an omen (bird or beast) stands in a particular division of the quarters and cries, when a person is standing still or is going on a journey, it should be declared that he will meet the individual occupying that division.

For example, an omen occurring in the first point between East and South-east, he will meet the lord of the Exchequer.

भिन्नभैरवदीनार्त्तपरुषक्षामजर्जराः ।
स्वना नेष्टाः शुभाः शान्तहृष्टप्रकृतिपूरिताः ॥३६॥

Sloka 36.—Sounds that are broken, harsh, piteous, distressed, rough, feeble or gruff—are unfavourable, whereas those that are serene, merry or natural are good.

The commentator interprets शान्त as one produced in a 'Tranquil' quarter, which is not quite appropriate.

शिवा श्यामा रला छुच्छुः पिङ्गला गृहगोधिका ।
सूकरी परपुष्टा च पुन्नामानश्च वामतः । ३७॥

Sloka 31.—The jackal,, Syama, Rala, Chuchchu (a kind of rat, probably rabbit), ichneumon, lizard, sow, cuckoo and those that have male names are favourable, when they are on the left side of a traveller.

स्त्रीसञ्ज्ञा भासभषककपिश्रीकर्णधिक्कराः ।
शिखिश्रीकण्ठपिप्पीकरुरुश्येनाश्च दक्षिणाः ॥३८॥

Sloka 38.—Birds or beasts that have female names, Bhasa, Bhashaka (dog ?), monkey, Srikarna, Dhikkara (a kind of deer), vulture, peacock, Srikantha, Pippika, Ruru deer and hawk are beneficial to the right of a traveller.

क्ष्वेडास्फोटितपुण्याहगीतशङ्खाम्बुनिःस्वनाः ।
स तूर्याध्ययनाः पुंवत् स्त्रीवदन्या गिरः शुभाः ॥३९॥

Sloka 39.—The sounds of intoxicated beings (?), clapping, Vedic benediction, songs, conch shells, water, instrumental music and Vedic chanting are auspicious to the left of a traveller. All other kinds of auspicious sounds are favourable on the right side.

ग्रामौ मध्यमषड्जौ तु गान्धारश्चेति शोभनाः ।
षड्जमध्यमगान्धारा ऋषभश्च स्वरा हिताः ॥४०॥

Sloka 40.—The Madhyama (म) and Shadja (स) notes as well as Gandhara (ग) are auspicious ; but Shadja, Madhyama, Gandhara and Rishabha (रि) notes are practically beneficial for a journey.

The Gandhara note is sung only by the Gods. The notes other than those mentioned above are not commendable.

रुतकीर्तनदृष्टेषु भारद्वाजाजबर्हिणः ।
धन्या नकुलचाषौ च सरटः पापदोऽग्रतः ॥४१॥

Sloka 41.—The Bharadwaja, goat and peacock as well as the mongoose and Chasha bring good luck through their cries, the mention of their names, and their sight ; whereas the sight of a blood-sucker in front is of harmful effect.

जाहकाहिशशक्रोडगोधानां कीर्त्तनं शुभम् ।
रुतं सन्दर्शनं नेष्टं प्रतीपं वानरर्क्षयोः ॥४२॥

Sloka 42.—The mention of the names of the Jahaka (leech ?), serpent, hare, boar and the big lizard is favourable, while their sight and cry are not good ; but it is the reverse, in the case of the monkey and the bear.

Their cry and sight are good, but not the mention of their names.

ओजाः प्रदाक्षिणं शस्ता मृगाः सनकुलाण्डजाः ।
चाषः सनकुलो वामो भृगुराहापराह्णतः ॥४३॥

Sloka 43.—An odd number of deer, mongooses or birds moving from left to right of a traveller is commendable, whereas the Chasha and mongoose are good in the afternoon, when they move from right to left of a traveller in the opinion of Sage Bhrigu.

The jackal and the dog are good, if they move from left to right in the fore-noon.

छिक्करः कूटपूरी च पिरिली चाह्नि दक्षिणाः ।
अपसव्याः सदा शस्ता दंष्ट्रिणः सबिलेशयाः ॥४४॥

Sloka 44.—The Chikkara (jackal ?), Kutapuri and Pirili (bird) are favourable in day-time when they move from left to right ; whereas tusked animals, and porcupines, mongooses and the like are always commendable when they move from right to left.

श्रेष्ठ हयासिते प्राच्यां शवमांसे च दक्षिणे ।
कन्यकादधिनी पश्चादुदग्गोविप्रसाधवः ॥४५॥

Sloka 45.—The horse and any white object are very good in the east ; a dead body and flesh, in the South ; a virgin and curd, in the West ; a cow, a Brahmin and a pious man, in the North.

द्रव्याणि श्वेतानि तुरङ्गमश्च पूर्वेण याम्येन शवं समांसम् ।
पश्चात् कुमारी दधि चातिशस्तं सौम्येन गोब्राह्मणसाधवश्च ॥

जालश्वचरणौ नेष्टौ प्राग्याम्यौ शस्त्रघातकौ ।
पश्चादासवषण्ढौ च खलासनहलान्युदक् ॥४६॥

Sloka 46.—Hunters with nets and hounds are not desirable in the East; (men armed with) weapons and butchers in the South; wine and eunuch in the West; a wicked fellow, a seat and a plough in the North.

जालकरश्वकरौ न शुभौ प्राक् घातकशस्त्रकरौ यमदिक्स्थौ ।
षण्ढकमद्यकरावपि पश्चादासनशीरखलैः सह चोदक् ॥

From the quotation, it is quite clear that the author means not mere शस्त्र etc., but weapon-holders, men holding wine, carrying seats and ploughs.

कर्मसङ्गमयुद्धेषु प्रवेशे नष्टमार्गणे ।
यानव्यस्तगता ग्राह्या विशेषश्चात्र वक्ष्यते ॥४७॥

Sloka 47.—In doings, meetings, wars, entering (a new house, etc.) and searching for a lost article, the reverse of what has been laid down for journeys is to be taken. And the following are the special rules pertaining thereto.

नष्टावलोकनसमागमयुद्धकर्मवेश्मप्रवेशमनुजेश्वरदर्शनेषु ।
यानप्रतीपविधिना शुभदा भवन्ति—

If an omen is good to the right for a journey, then for doing some work, meeting some personage, beginning a battle, entering a new house, etc., it is good to the left. What is good to the East there is good in the West here, and so on.

दिवा प्रस्थानवद्ग्राह्याः कुरङ्गरुरुवानराः ।
अह्नश्च प्रथमे भागे चाषवञ्जुलकुक्कुटाः ॥४८॥
पश्चिमे शर्वरीभागे नप्तृकोलूकपिङ्गलाः ।
सर्व एव विपर्यस्ता ग्राह्याः सार्थेषु योषिताम् ॥४९॥

Slokas 48-49.—The Ruru deer, antelope and monkey during day are to be treated as for a journey: similarly are to be treated the Chasha, Vanjula and cock in the fore-noon. In the latter half of the night, the Naptrika, owl and Pingala are to be considered as for a journey. In bevies of ladies, all the above birds and beasts should be taken in the reverse order both for journey and doings, etc.

नृपसन्दर्शने ग्राह्यः प्रवेशेऽपि प्रयाणवत् ।
गिर्यरण्यप्रवेशेषु नदीनां चावगाहने ॥५०॥
वामदक्षिणगौ शस्तौ यौ तु तावग्रपृष्ठगौ ।

Slokas 50-50½.—For an interview of the Sovereign, and also for the entering of the royal palace, the omens are to be considered just as during a journey. As for climbing mountains, entering forests and bathing in (crossing) rivers, those that are auspicious to the left and right for a journey are favourable in front and behind respectively.

क्रियादीप्तौ विनाशाय यातुः परिघसञ्ज्ञितौ ॥५१॥
तावेव तु यथाभागं प्रशान्तरुतचेष्टितौ ।
शकुनौ शकुनद्वारसञ्ज्ञितावर्थसिद्धये ॥५२॥

Slokas 51-52.—If during a journey there be two omens called परिघ which are blasted by action on both sides of a person, there would be the ruin of the traveller. The same two omens situated in their respective quarters (right and left) and having pleasant cry and movements are called "Omen gates" and lead to the acquisition of wealth.

केचित्तु शकुनद्वारमिच्छन्त्युभयतः स्थितैः ।
शकुनैरेकजातीयैः शान्तचेष्टाविराविभिः ॥५३॥

Sloka 53.—Some hold that an "omen gate" is caused by birds or beasts of the same species, standing on both sides of a traveller and having 'tranquil' movements and cries.

By 'Tranquil' is meant the opposite of 'blasted' referred to in Sloka 15, *supra* in क्रियादीप्त.

विसर्जयति यद्येक एकश्च प्रतिषेधति ।
सविरोधोऽशुभो यातुर्ग्राह्यो तु बलवत्तरः ॥५४॥

Sloka 54.—When one omen speaks favourably and another contrariwise, 'the mutual contradiction' that is engendered is harmful to a traveller, and the stronger of the two is to be adopted.

पूर्वं प्रावेशिको भूत्वा पुनः प्रास्थानिको भवेत् ।
सुखेन सिद्धिमाचष्टे प्रवेशे तद्विपर्ययात् ॥५५॥

Sloka 55.—Should an omen become at first favourable for an ingress and then for a journey, it would be an indication of the easy accomplishment of the traveller's object, while the reverse is to be taken in the case of an ingress.

If the omen indicates success at first for a journey and for an ingress, then it is good for the latter.

विसर्ज्य शकुनः पूर्वं स एव निरुणद्धि चेत् ।
प्राह यातुररेर्मृत्युं डमरं रोगमेव वा ॥५६॥

Sloka 56.—If one and the same omen tells success of a journey and then forbids it, it is an indication of the traveller's death at the hands of his enemy, of an armed feud, or of disease.

अपसव्यास्तु शकुना दीप्ता भयनिवेदिनः ।
आरम्भे शकुनो दीप्तो वर्षान्तस्तद्भयङ्करः ॥५७॥

Sloka 57.—Omens that being situate in a 'Burning' quarter move from right to left, presage peril. An omen in a 'burning' direction at the commencement of an undertaking likewise reveals danger to it in the middle of the year.

तिथिवाय्वर्कभस्थानचेष्टा दीप्ता यथाक्रमम् ।
धनसैन्यबलाङ्गेष्टकर्मणां स्युर्भयङ्कराः ॥५८॥

Sloka 58.—Omens that are 'blasted' by a lunar day, wind, the Sun, lunar mansion, position and movements, are respectively dangerous to wealth, army, strength, limb, desired object (or beloved person) and work.

जीमूतध्वनिदीप्तेषु भयं भवति मारुतात् ।
उभयोः सन्ध्ययोर्दीप्ताः शस्त्रोद्भवभयङ्कराः ॥५९॥

Sloka 59.—Omens situate in the 'Burning' direction during peals of thunder foretell danger from wind; while during the two twilights, they indicate peril arising from weapons.

The commentator interprets the compound जीमूतध्वनिदीप्तेषु as blasted by peals of thunder.'

चितिकेशकपालेषु मृत्युबन्धवधप्रदाः ।
कण्टकीकाष्ठभस्मस्थाः कलहायासदुःखदाः ॥६०॥
अप्रसिद्धिं भयं वापि निःसाराश्मव्यवस्थिताः ।
कुर्वन्ति शकुना दीप्ताः शान्ता याप्यफलास्तु ते ॥६१॥

Slokas 60-61.—Omens stationed on funeral pyres, hair, or skulls (or potsherds) bring about death, imprisonment or murder respectively; those on thorns, firewood or ashes, quarrel, weariness or grief respectively; those that are 'blasted' and stationed on hollow objects or stones, failure of an undertaking or danger respectively;

but if they are 'tranquil', their evil effects will be negligible.

असिद्धिसिद्धिदौ ज्ञेयौ निर्हाराहारकारिणौ ।
स्थानाद्रुवन् व्रजेद्यात्रां शंसते त्वन्यथागमम् ॥६२॥

Sloka 62.—Omens that pass excreta or eat their food should be understood to cause the failure or fulfilment of their undertakings respectively. If one goes away after crying from its place, it indicates a journey; if it comes to its place crying, some-body's arrival.

कलहः स्वरदीप्तेषु स्थानदीप्तेषु विग्रहः ।
उच्चमादौ स्वरं कृत्वा नीचं पश्चाच्च दोषकृत् ॥६३॥

Sloka 63.—Omens that have a 'blasted' voice and position cause in order quarrel and battle; while those that after crying aloud produce a low sound, cause trouble.

एकस्थाने रुवन् दीप्तः सप्ताहाद् ग्रामघातकः ।
पुरदेशनरेन्द्राणामृत्वर्धायनवत्सरात् ॥६४॥

Sloka 64.—If 'blasted' omen stands crying in the same place (for a whole day), the village will be destroyed in a week; the city, in two months; and the King, in a year.

सर्वे दुर्भिक्षकर्तारः स्वजातिपिशिताशिनः ।
सर्पमूषकमार्जारपृथुलोमविवर्जिताः ॥६५॥

Sloka 65.—All omens except snakes, rats, cats and fishes, eating the meat of their own species, cause famine.

Similarly creatures mating those of a different class produce the same effect.

परयोनिषु गच्छन्तो मैथुनं देशनाशनाः ।
अन्यत्र वेसरोत्पत्तेर्नृणां चाजातिमैथुनात् ॥६६॥

Sloka 66.—Creatures mating members of another species bring about the ruin of the country, exception being given to the birth of a mule, and to the sexual union of human beings of different classes.

The commentator tells us a horrible thing that there are men having sexual union with mares.

बन्धघातभयानि स्युः पादोरूमस्तकान्तिगैः ।
शष्पापःपिशितान्नादैर्दोषवर्षक्षतग्रहाः ॥६७॥

Sloka 67.—If an omen passes by a person's feet, thighs or head, he will suffer from imprisonment, hit or danger respectiveiy; if it is found to eat tender grass, drink water, eat meat or cooked food, there will be in order trouble, rain, wound or imprisonment.

The commentator construes ग्रह as 'meeting a relative.'

क्रूरोग्रदोषदुष्टैश्च प्रधाननृपवृत्तकैः ।
चिरकालेन दीप्ताद्यास्वागमो दिक्षु तन्नृणाम् ।६८॥

Sloka 68.—If an omen is standing in any of the eight quarters beginning with the 'Burning', men will meet in order cruel, hot-tempered, sinful and wicked persons, ministers, kings, preachers and old men.

Bhattotpala gives another interpretation:—in the four directions, *viz.*, Burning, Smoking, Tranquil and Charcoal, meeting with cruel persons, those who are corrupted by some fell sins, historians of great ancient kings and antiquated men respectively. He says that this interpretation is better.

सद्रव्यो बलवांश्च स्यात् सद्रव्यस्यागमो भवेत् ।
द्युतिमान् विनतप्रेक्षी सौम्यो दारुणवृत्तकृत् ॥६९॥

Sloka 69.—If an omen be strong and accompanied by some substance, there would be the arrival of a person with something in his hand. If the omen be lustrous and looking down, though auspicious, the person arriving would be a perpetrator of heinous crimes.

Another meaning for the 2nd half :—If the omen be lustrous, the person arriving would be one of a peaceful temperament ; if it looks down, he will be a doer of heinous crimes.

विदिक्स्थः शकुनो दीप्तो वामस्थेनानुवाशितः ।
स्त्रियाः सङ्ग्रहणं प्राह तद्दिगाख्यातयोनितः ॥७०॥

Sloka 70.—If the cry of an omen stationed in a ' Burning ' corner be followed by another to its left, it indicates a man's marital alliance with a woman of the type indicated by that direction.

This idea may be stretched to the case of a woman also.

शान्तः पञ्चमदीप्तेन विरुतो विजयावहः ।
दिग्नरागमकारी वा दोषकृत्तद्विपर्यये ॥७१॥

Sloka 71.—The cry of an omen standing in a 'Tranquil ' quarter being followed by another stationed in a ' Burning ' one that is fifth from the ' Tranquil ' quarter, bestows victory, or indicates the arrival of the person assigned to that quarter. If it be otherwise, (one cry in a ' burning ' quarter followed by another in a ' tranquil ' quarter fifth from it), troubles will arise.

Another meaning is possible -—An omen standing in a ' tranquil ' quarter and crying along with another in another ' tranquil ' quarter which happens to be the fifth from the ' Burning ' quarter at the time, etc. In this case तद्विपर्यये is to be interpreted as दीप्तः शान्तपञ्चमेन—one staying in a ' Burning ' quarter crying with another in another quarter which is fifth from one of the ' Tranquil ' quarters.

वामसव्यगतो मध्यः प्राह स्वपरयोर्भयम् ।
मरणं कथयन्त्येते सर्वे समविराविणः ॥७२॥

Sloka 72.—An omen standing between two others to its left and right with its cry being reciprocated by them indicates severally peril to a person from his own kith and kin and foes. (If both the flanking omens cry after it, then there will be trouble for both the quarters.) All the three crying simultaneously portend death.

वृक्षाग्रमध्यमूलेषु गजाश्वरथिकागमः ।
दीर्घाब्जमुषिताग्रेषु नरनौशिबिकागमः ॥७३॥

Sloka 73.—An omen standing at the top, middle or foot of a tree, indicates severally the arrival of a person riding an elephant, horse or chariot; one standlng on a long substance, a lotus or the like of it or something whose top is chopped off, indicates severally the arrival of a man carried by another man, by a ship or by a sedan chair.

शकटेनोन्नतस्थे वा छायास्थे छत्रसंयुते ।
एकत्रिपञ्चसप्ताहात् पुर्वाद्यास्वन्तरासु च ॥७४॥

Sloka 74.—An omen situated on a lofty height (such as a mountain) indicates the arrival of a person in a cart; one in the shadow, of a person holding an umbrella. Whatever good or bad consequences are indicated by the omens situated in the four quarters, East etc. or in the other corners, South-east, etc., will come to be felt in order in one, three, five and seven days.

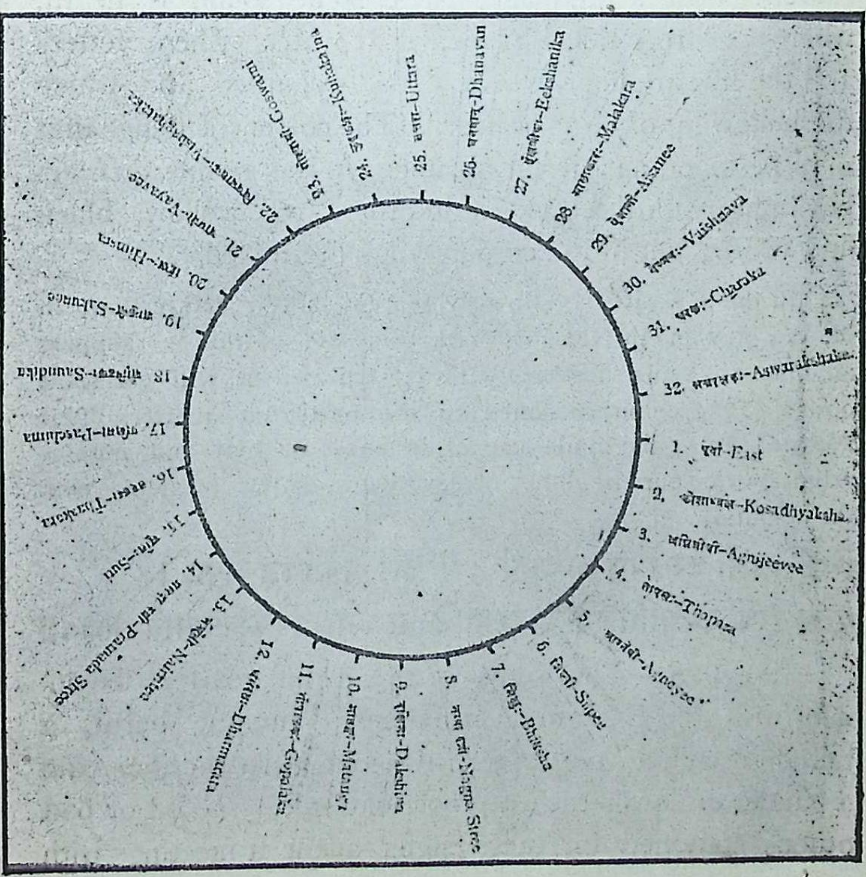
सुरपतिहुतवहयमनिर्ऋतिवरुणपवनेन्दुशङ्कराः क्रमशः ।
प्राच्याद्यानां पतयो दिशः पुमांसोऽङ्गना विदिशः ॥७५॥

Sloka 75.—The lords of the eight quarters, East, South-east, South, South-west, West, North-west, North, and North-east are respectively Indra, Agni, Yama, Nirriti (King of evil Spirits), Varuna, Vayu, the Moon and Siva. The four prime quarters are masculine, while the corners, feminine.

This knowledge helps one to find out the name (synonym of Indra, etc.) of the person that has arrived or is going to arrive; or his tutelary deity. In queries regarding theft or the missing of an article, the omen good or bad indicates the direction of thief and article, possibility of recovery, etc. The worship of the particular deity will allay the fears of a person who has seen a bad omen in that direction. Similarly the sex can be found out in the above cases.

तरुतालीविदलाम्बरसलिलजशरचर्मपट्टलेखाः स्युः ।
द्वात्रिंशत्प्रविभक्ते दिक्चक्रे तेषु कार्याणि ॥७६॥

Sloka 76.—In the circle of quarters divided into 32


1. East
2. Kosadhyaksha
3. Agnijeevee
4.
5.
6. Sipee
7. Bhiksha
8. Nagna Stree
9. Dakshina
10. Matanga
11. Gopalaka
12. Dharmmata
13. Nairrita
14. Pramada Stree
15. Suta
16. Thakara
17. Paschima
18 Saundika
19. Sakunee
20. Himsra
21. Vayavee
22. Vishaghataka
23. Goswami
24. Kulalajna
25. Uttara
26. Dhanavan
27. Eekshanika
28. Malakara
29. Aismee
30. Vaishnava
31. Charaka
32. Aswarakshaka

parts, if there be an omen in the eight directions beginning with the East, the respective materials on which writing may exist are a tree, palm-leaf, a worthless fragment of leaf, cloth, water-product (lotus-leaf), reed, leather and silk. The effects of the omens will be felt in the respective divisions.

व्यायामशिखिनिकूजितकलहाम्भोनिगडमन्त्रगोशब्दाः ।
वर्णास्तु रक्तपीतककृष्णसिताः कोणगा मिश्राः ॥७७॥

Sloka 77.—If omens are found in the eight quarters, their effects will be felt severally near a place of military exercise, near a fire-place, where some sound is heard, where a quarrel takes place, near water, where fetters and the like are kept, where Veda is chanted and where the bellowing of cows is heard. The colours of things that may be found as a result of omens in the prime quarters beginning with the East are in order, red, yellow, black and white; but in the corners, they are mixed.

In the S. E., it is yellowish red; in S. W., dark-yellow; in N. W., grey and in N. E., pale-red. The use of this is—suppose an omen has some substance with it; the person will get some object of the colour assigned to the particular quarter. This knowledge may be made use of in cases of theft and missing articles, or colours of cloths, or devotion to deities presiding over the colours.

चिह्नं ध्वजो दग्धमथ श्मशानं दरी जलं पर्वतयज्ञघोषाः ।
एतेषु संयोगभयानि विन्द्यादन्यानि वा स्थानविकल्पितानि ॥७८॥

Sloka 78.—The signs of the eight quarters beginning with the East are: a banner, something burnt, a burial ground, a cave, water, a mountain, a sacrifice and a hamlet of cow-herds (or proclamation ?). Good or bad omens stationed on these signs augur a meeting with some good person or danger respectively. Other things *viz.*, good or bad doings (presaged by omens) take place in auspicious or inauspicious quarters.

स्त्रीणां विकल्पा बृहती कुमारी व्यङ्गा विगन्धा त्वथ नीलवस्त्रा ।
कुस्त्री प्रदीर्घा विधवा च ताश्च संयोगचिन्तापरिवेदिकाः स्युः ।७९।

Sloka 79.—When the question refers to women, omens appearing in the several quarters beginning with the East point to a buxom woman, a virgin, a woman of defective limbs, one that is stinking, one of blue-saree, a wicked woman, a tall one, and a widow respectively. These are useful in questions pertaining to meetings.

There is another interpretation, since women are assigned to the corners. The four corners N. E., S. E., S. W., and N. W., indicate severally a buxom virgin, a crippled and a stinking woman a wicked woman of blue cloth and a tall widow.

पृच्छासु रूप्यकनकातुरभामिनीनां मेषाव्ययानमखगोकुलसंश्रयासु ।
न्यग्रोधरक्ततरुरोध्रककीचकाख्याश्चूतद्रुमाः खदिरबिल्वनगार्जुनाश्च॥

Sloka 80.—When at a query the querist or an omen stands in any of the eight quarters, the question refers severally to silver, gold, a sick person, a charming damsel, a goat or sheep, a vehicle (or journey), a sacrifice or a cow-shed. Similarly the trees corresponding to these quarters are in order, the banyan, a red tree, Lodhra, bamboo, mango, Khadira, Bilwa and Arjuna.

When there is a good omen in the above quarters, one may get the articles belonging to them; otherwise, one will lose them. It refers to loss or theft of the several articles.

The latter half gives us a clue as to which tree will flourish in each of the quarters.

Thus ends the 86th Adhyaya on "Omens through Birds and Beasts."

अन्तरचक्रम् ॥८७॥The Circle of Quarters.

ऐन्द्यां दिशि शान्तायां विरुवन्नृपसांश्रितागमं वक्ति ।
शकुनः पूजालाभं मणिरत्नद्रव्यसम्प्राप्तिम् ॥१॥

Sloka 1.—An omen crying in the East which happens to be 'Tranquil' indicates the arrival of an officer of the king, the gaining of honour and the acquisition of excellent jewels and objects.

The above rule applies only to a good omen. If it is otherwise, the result will be different.

तदनन्तरदिशि कनकागमो भवेद्वाञ्छितार्थसिद्धिश्च ।
आयुधधनपूगफलागमस्तृतीये भवेद्भागे ॥२॥

Sloka 2.—If it is in the second division (Kosadhyaksha's), it indicates the gain of gold and the accomplishment of the desired object; if in the third (Agnijeevi), there will be the gain of weapons, wealth or areca nuts.

स्निग्धद्विजस्य सन्दर्शनं चतुर्थे तथाहिताग्नेश्च ।
कोणेऽनुजीविभिक्षुप्रदर्शनं कनकलोहाप्तिः ॥३॥

Sloka 3.—If it is in the fourth division, one will meet a Brahmin friend, and one who worships the sacred fire daily; if in the S. E. corner (5th), one will see one's servants or mendicants and get gold and iron (weapons).

याम्येनाद्ये नृपपुत्रदर्शनं सिद्धिरभिमतस्याप्तिः ।
परतस्त्रीधर्माप्तिः सर्षपयवलब्धिरप्युक्ता ॥४॥

Sloka 4.—If it is in the first division of the South (6th), one will meet a prince, accomplish one's undertaking and get the desired object; if in the next division (7th), one will get a wife, acquire virtues, mustard seeds, and barley corn.

कोणाच्चतुर्थखण्डे लब्धिर्द्रव्यस्य पूर्वनष्टस्य ।
यद्वा तद्वा फलमपि यात्रायां प्राप्नुयाद्याता ॥५॥

Sloka 5.—If it is in the 4th division from S. E. corner (8th), one will recover the lost article; and a traveller will reap whatever fruit has been fixed in respect of " Journey ".

यात्रासिद्धिः समदक्षिणेन शिखिमहिषकुक्कुटाप्तिश्च ।
याम्याद्द्वितीयभागे चारणसङ्गः शुभं प्रीतिः ॥६॥

Sloka 6.—If it is in the right South (9th), the purpose of one's journey will be fulfilled, and one will get peacocks, buffaloes and cocks; if in the second division (10th) from the South, one will come in contact with bards, dancers and the like, and enjoy happiness and satisfaction.

ऊर्ध्वं सिद्धिः कैवर्तसङ्गमो मीनतित्तिराद्याप्तिः ।
प्रव्रजितदर्शनं तत्परे च पक्वान्नफललब्धिः ॥७॥

Sloka 7.—If it is in the next division (11th), one will come in contact with fishermen, come by fishes, तित्तिरि birds and the like; if in the next (12th), one will see a recluse and get cooked food and fruits.

नैर्ऋत्यां स्त्रीलाभस्तुरगालङ्कारदूतलेखाप्तिः ।
परतोऽस्य चर्मतच्छिल्पिदर्शनं चर्ममयलब्धिः ॥८॥

Sloka 8.—If it is in S. W. (13th), one will get a wife, a horse, ornaments, messenger (envoy) and a letter; if in the next (14th), he will have the sight of hides and cobblers and get leathern articles.

वानरभिक्षुश्रवणावलोकनं नैर्ऋतात् तृतीयांशे ।
फलकुसुमदन्तघटितागमश्च कोणाच्चतुर्थांशे ॥९॥

Sloka 9.—If it is in the 3rd division from S. W. (15th), there will be the sight of a monkey, an ascetic or a Buddhist monk; if in the next (16th), one will come by fruits, flowers or ivory articles.

वारुण्यामर्णवजातरत्नवैदूर्यमणिमयप्राप्तिः ।
परतोऽतः शबरव्याधचौरसङ्गः पिशितलब्धिः ॥१०॥

Sloka 10.—If it is in the West (17th), one will get marine products, gems, beryl, or jewelled articles; if in the next (18th), he will come in contact with foresters, hunters or thieves, and get meat.

परतोऽपि दर्शनं वातरोगिणां चन्दनागुरुप्राप्तिः ।
आयुधपुस्तकलब्धिस्तद्वृत्तिसमागमश्चोर्ध्वम् ॥११॥

Sloka 11.—If it is in the next division (19th), one will meet rheumatic patients and get sandal-wood or Aguru; if in the next (20th), one will get weapons or books and have contact with those living by them; *i. e.*, soldiers or weapon-makers, or authors or book-sellers.

वायव्ये फेनकचामरौर्णिकाप्तिः समेति कायस्थः ।
मृन्मयलाभोऽन्यस्मिन् वैतालिकडिण्डिभाण्डानाम् ॥१२॥

Sloka 12.—If it is in the N. W. (21st), one wili get an effervescent thing, chowries or blankets and meet a merchant; if in the next (22nd), he will get earthen vessels or drums and such other musicals instruments, and meet bards. (According to the commentator, वैतालिक = a nude preceptor).

वायव्याच्च तृतीये मित्रेण समागमो धनप्राप्तिः ।
वस्त्राश्वाप्तिरतः परमिष्टसुहृत्सम्प्रयोगश्च ॥१३॥

Sloka 13.—If it is in the 3rd division from N. W. (23rd), one will meet one's friend and acquire money; if in the next (24th), he will obtain cloths or a horse, and meet a beloved person or a friend.

दधितण्डुललाजानां लब्धिरुदग्दर्शनं च विप्रस्य ।
अर्थावाप्तिरनन्तरमुपगच्छति सार्थवाहश्च ॥१४॥

Sloka 14.—If it is in the North (25th), one will obtain curds, rice or fried grains and meet a Brahmin; if in the next (26th), he will come by wealth and meet a trader.

वेश्यावटुदाससमागमः परे शुक्लपुष्पफललब्धिः ।
अत ऊर्ध्वं चित्रकरस्य दर्शनं चितवस्त्राप्तिः ॥१५॥

Sloka 15—If it is in the next division (27th), one will come into contact with a courtesan, a celibate, or a slave, and obtain white flowers and fruits; if in the next (28th), he will meet a painter and get clothes of varied colours.

ऐशान्यां देवलकोपसङ्गमो धान्यरत्नपशुलब्धिः ।
प्राक् प्रथमे वस्त्राप्तिः समागमश्चापि बन्धकया ॥१६॥

Sloka 16.—If it is in the N. E. (29th), one will come in contact with a worshipper of a deity, and get corn gems or a cow; if in the next (30), i, e., the first division of the East, he will get clothes and meet a harlot.

रजकेन समायोगो जलजद्रव्यागमश्च परतोऽतः ।
हस्त्युपजीविसमाजश्चास्माद्धनहस्तिलब्धिश्च ॥१७॥

Sloka 17.—If it is in the next (31st), one will meet, a dyer and get aquatic products; if in the next (32nd), he will meet elephant-drivers and obtain wealth or an elephant.

द्वात्रिंशत्प्रविभक्तं दिक्चक्रं वास्तुबन्धनेऽप्युक्तम् ।
अरनाभिस्थैरन्तः फलानि नवधा विकल्प्यानि ॥१८॥

Sloka 18.—This Cycle of Quarters divided into 32 parts is applicable to the construction of houses as well. On account of omens appearing inside in the 8 spokes and the hub of the cycle, the effects are to be varied in 9 ways.

नाभिस्थे बन्धुसुहृत्समागमस्तुष्टिरुत्तमा भवति ।
प्राग्रक्तपट्टवस्त्रागमस्त्वरे नृपतिसंयोगः ॥१९॥

Sloka 19.—When a tranquil omen appears at the hub of the cycle, the person will meet relatives or friends and have great mental satisfaction; when at the eastern spoke, he will get red silk or clothes and meet a king.

आग्नेये कौलिकतक्षपारिकमाश्वसूतसंयोगः ।
लब्धिश्च तत्कृतानां द्रव्याणामश्वलब्धिर्वा ॥२०॥

Sloka 20.—When it is at the S. E. spoke, he will meet a weaver, a carpenter, a labourer, a horse or a charioteer and obtain articles made by them or he will get a horse.

नेमिभागं बुद्ध्वा नाभीभागं च दक्षिणे योऽरः ।
धार्मिकजनसंयोगस्तत्र भवेद्धर्मलाभश्च ॥२१॥

Sloka 21,—When it is at the Southern spoke either in the part of the hub, or of the rim, he will come in contact with meritorious men and obtain religious merit.

उस्रा क्रीडककापालिकागमो नैर्ऋते समुद्दिष्टः ।
वृषभस्य चात्र लब्धिर्माषकुलत्थाद्यमशनं च ॥२२॥

Sloka 22.—When it is at the S, W. spoke, he will meet a cow, a sportsman or a Kapalika monk, and obtain a bull, black gram, horse-gram and the like and also food.

अपरस्यां दिशि योऽरस्तत्रासक्तिः कृषीवलैर्भवति ।
सामुद्रद्रव्यसुसारकाचफलमद्यलब्धिश्च ॥२३॥

Sloka 23.—When it is at the Western spoke, he will meet husbandmen, and obtain marine articles, a kind of gem called सुसार, glass, fruits or wine.

भारवहतक्षभिक्षुकसन्दर्शनमपि च वायुदिक्संस्थे ।
तिलककुसुमस्य लब्धिः सनागपुन्नागकुसुमस्य ॥२४॥

Sloka 24.—When it is at the N. W. spoke, he wiil see a load-bearer, a carpenter or a mendicant and will get Tilaka, Naga and Punnaga flowers.

कौबेर्यां दिशि योऽरस्तत्रस्थो वित्तलाभमाख्याति ।
भागवतेन समागममाचष्टे पीतवस्त्रैश्च ॥२५॥

Sloka 25.—When it is at the Northern spoke, it indicates gain of wealth and meeting with a devotee of Lord Vishnu and those clad in yellow-robes.

ऐशाने व्रतयुक्ता वनिता सन्दर्शनं समुपयाति ।
लब्धिश्च परिज्ञेया कृष्णा यः शस्त्रघण्टानाम् ॥२६॥

Sloka 26.—When it is at the N. E. spoke, a lady observing a religious vow will come within sight, and there will be a gain of steel, weapons and gongs.

याम्येऽष्टांशे पश्चाद्द्विषट्त्रिसप्ताष्टमेषु मध्यफला ।
सौम्येन च द्वितीये शेषेष्वतिशोभना यात्रा ॥२७॥
अभ्यन्तरे तु नाभ्यां शुभफलदा भवति षट्सु चारेषु ।
वायव्यानैर्ऋतयोररयोः क्लेशावहा यात्रा ॥२८॥

Slokas 27-28.—If there be an omen in any of the points, viz., the South, the 2nd, 3rd, 6th, 7th, and 8th of the West and the 2nd of the North, the journey will have very little good effect, while in other points, it will be splendid. In the inner circle of the hub, one will bestow beneficial effects, if it is in any of the six spokes; but in the N. Western and S. Western spokes, it will make the journey beset with troubles.

Here अष्टांश means nothing special except one of the points into which the 8 quarters are divided.

In the cycle of 32 points, the 9th, 18th, 19th, 22nd, 23rd, 24th and 26th are not very good; the rest are good. The latter verse refers to a circle of 8 spokes.

शान्तासु दिक्षु फलमिदमुक्तं दीप्तास्वतोऽभिधास्यामि ।
ऐन्द्र्यां भयं नरेन्द्रात्समागमश्चैव शत्रूणाम् ॥२९॥

Sloka 29.—The effects enumerated above refer only to 'Tranquil' quarters; I shall now expound those pertaining to the 'Burning' ones: An omen in the 'Burning' East, causes danger from the sovereign and contact with one's foes.

तदनन्तरदिशि नाशः कनकस्य भयं सुवर्णकाराणाम् ।
अर्थक्षयस्तृतीये कलहः शस्त्रप्रकोपश्च ॥३०॥

Sloka 30.—One in the next point causes loss of gold and threat to gold-smiths; in the 3rd, loss of wealth, quarrel and clash of arms.

अग्निभयं च चतुर्थे भयमाग्नेये च भवति चौरेभ्यः ।
कोणादपि द्वितीये धनक्षयो नृपसुतविनाशः ॥३१॥

Sloka 31.—One in the 4th division engenders danger from fire; in the S. E. corner (5th), danger from thieves; in the next division (6th), loss of wealth, and death of a prince.

प्रमदागर्भविनाशस्तृतीयभागे भवेच्चतुर्थे च ।
हैरण्यककारुकयोः प्रध्वंसः शस्त्रकोपश्च ॥३२॥

Sloka 32.—One in the 3rd division from S. E. (7th) causes the abortion of one's wife; in the next (8th), the ruin (death) of gold vendors (goldsmiths) and sculptors (painters), and clash of arms.

अथ पञ्चमे नृपभयं मारीमृतदर्शनं च वक्तव्यम् ।
षष्ठे तु भयं ज्ञेयं गन्धर्वाणां सडोम्बानाम् ॥३३॥

Sloka 33.—An omen occurring in the 5th 'Burning' division (9th from the above corner) produces danger from the King, brings about pestilence and the sight of a dead bodey; in the next (10th), danger from (or to?) musicians and acrobats.

मारीमृतं can be taken as a single compound; in that case, it would mean the sight of those that die of pestilence. गन्धर्व may mean a class of demi-gods.

धीवरशाकुनिकानां सप्तमभागाद्भयं भवति दीप्ते ।
भोजनविघात उक्तो निर्ग्रन्थभयं च तत्परतः ॥३४॥

Sloka 34.—An omen in the 7th Division from the corner (*i. e.* 11th) which is 'Burning' causes danger from fishermen and fowlers (or to them ?); in the next (12th), destruction of food and trouble from naked monks.

कलहो नैर्ऋतभागे रक्तस्रावोऽथ शस्त्रकोपश्च ।
अपराद्ये चर्मकृतं विनश्यते चर्मकारभयम् ॥३५॥

Sloka 35.—An omen in the South-western corner (13th) which happens to be 'Burning' causes quarrel, flow of blood and clash of weapons; in the first division of the West (14th), destruction of leathern articles and threat to (or from ?) cobblers.

तदनन्तरे परिव्राट्श्रमणभयं तत्परे त्वनशनभयम् ।
वृष्टिभयं वारुण्ये श्वतस्कराणां भयं परतः ॥३६॥

Sloka 36.—An omen in the next division (15th) that is 'Burning' causes fear from (or to ?) recluses and Buddhist monks; in the next (16th), threat of starvation; in the West (17th), danger from rain; in the next (18th), peril from (or to ?) dogs and thieves.

वायुग्रस्तविनाशः परे परे शस्त्रपुस्तवार्त्तानाम् ।
कोणे पुस्तकनाशः परे विषस्तेनवायुभयम् ॥३७॥

Sloka 37.—An omen in the next quarter (19th) leads to destruction by storm; in the next (20th), to danger from those that live by weapons (soldiers) and books (authors or sellers); in the N. W. (21st), to the loss of books; in the next (22nd), to danger from poison, thieves and wind.

परतो वित्तविनाशो मित्रैः सह विग्रहश्च विज्ञेयः ।
तस्यासन्नेऽश्ववधो भयमपि च पुरोधसः प्रोक्तम् ॥३८॥

Sloka 38.—An omen in the next 'Burning' quarter (23rd) brings about loss of money, and strife with one's own friends; in the next (24th), death from a horse (or of ones' horse) and danger from (or to ?) the priest.

गोहरणशस्त्रघातावुदक्परे सार्थघातधननाशौ ।
आसन्ने च श्वभयं व्रात्यद्विजदासगणिकानाम् ॥३९॥

Sloka 39.—An omen in the north (25th) causes theft of one's cattle and hit from weapons; in the next (26th), ruin from a caravan and loss of wealth; in the next (27th), trouble from dogs, Vratya Brahmins, slaves and harlots.

व्रात्य is a Brahmin whose उपनयन, investiture with the sacred thread, takes place between his 8th and 16th year.

ऐशानस्यासन्ने चित्राम्बरचित्रकृद्भयं प्रोक्तम् ।
ऐशाने त्वग्निभयं दूषणमप्युत्तमस्त्रीणाम् ॥४०॥

Sloka 40.—An omen in the division (28th) previous to N. E. causes trouble to one's coloured cloths and from painters; one in the N. E. (29th), peril from fire and corruption of noble ladies.

प्रोक्तस्यैवासन्ने दुःखोत्पत्तिः स्त्रिया विनाशश्च ।
भयमूर्ध्वं रजकानां विज्ञेयं काच्छिकानां च ॥४१॥

Sloka 41.— An omen in the division next to the above (30th), produces grief and death of one's wife; one in the next (31st), danger from dyers (washermen) and perfumers.

हस्त्यारोहभयं स्याद् द्विरदविनाशश्च मण्डलसमाप्तौ ।
अभ्यन्तरे तु दीप्ते पत्नीमरणं ध्रुवं पूर्वे ॥४२॥

Sloka 42.—An omen in the last (32nd) division of the circle causes trouble from elephant-drivers, and death of one's elephants (or one's own death through an elephant). An omen stationed inside in the Eastern spoke that is 'Burning' causes undoubtedly the demise of the wife.

शस्त्रानलप्रकोपावाग्नेये वाजिमरणशिल्पिभयम् ।
याम्ये धर्मविनाशोऽपरेऽग्न्यवस्कन्दचोक्षवधाः ॥४३॥
अपरे तु कार्मिणां भयमथ कोणे चानिले खरोष्ट्रवधः ।
अत्रैव मनुष्याणां विषूचिकाविषभयं भवति ॥४४॥
उदगर्थविप्रपीडा दिश्यैशान्यां तु चित्तसन्तापः ।
ग्रामीणगोपपीडा च तत्र नाभ्यां तथात्मवधः ॥४५॥

Slokas 43-45.—An omen appearing in the South-eastern spoke that is 'Burning' indicates clash of arms and outbreak of fire, and causes the destruction of horses and danger from artists; one in the Southern spoke leads to the destruction of meritorious deeds; in the South-western spoke, to death from fire, sudden attack of ruffians; in the Western spoke, to danger from workers.

in the N.W. spoke, to the death of donkeys and camels; and to peril from cholera and poison to mankind; one in the Northern spoke, to troubles to the estate and Brahmins; in the N. E. spoke, to mental affliction, trouble from rustics and cowherds. An omen in the hub that is 'Burning' causes one's own death.

In this Chapter, we think the effects pertain not to a *person that observes an omen*, good or bad, but to a class in general unless otherwise stated.

Thus ends the 87th Adhyaya on "the Circle of Quarters".

विरुतम् ॥८८॥ On Cries of Birds and Beasts.

श्यामाश्येनशशघ्नवञ्जुलशिखिश्रीकर्णचक्राह्वया-
श्चाषाण्डीरकखञ्जरीटकशुकध्वाङ्क्षाः कपोतास्त्रयः ।
भारद्वाजकुलालकुक्कुटखरा हारीतगृध्रौ कपिः
फेण्टः कुक्कुटपूर्णकूटचटकाः प्रोक्ता दिवासञ्चराः ॥१॥

Sloka 1.—The following creatures are called diurnal, those that roam by day:—The Syama bird (cuckoo) the hawk, the hare-killer, Vanjula, peacock, Srikarna, ruddy goose, Chasha, Andiraka, Khanjarita, parrot, crow, dove (of three kinds, *viz.*, Apandura (grey), Chitrakapota, and Kunkuma dhumra-saffron in colour), Bharadwaja, Potters' cock, donkey, Harita, vulture, monkey, Phenta, cock, Purnakuta and sparrow.

In this list, all except donkey and monkey are birds.

लोमाशिका पिङ्गलछिप्पिकाख्यौ वल्गुल्युलूकौ शशकश्च रात्रौ ।
सर्वे स्वकालोत्क्रमचारिणः स्युर्देशस्य नाशाय नृपान्तदा वा ॥२॥

Sloka 2.—The hair-eater, Pingala, Chippika, Valguli, owl, and hare are noctural beings. If the creatures belonging to the above categories move contrary to their fixed periods, they lead to the destruction of the country or the King.

हयनरभुजगोष्ट्रद्वीपिसिंहर्क्षगोधा
वृकनकुलकुरङ्गश्वाजगोव्याघ्रहंसाः ।
पृषतमृगशृगालश्वाविदाख्यान्यपुष्टा
द्युनिशमपि बिडालः सारसः सूकरश्च ॥३॥

Sloka 3.—Those that are both diurnal and nocturnal are the horse, man, snake, camel, leopard, lion, bear, iguana, wolf, mungoose, deer, dog, goat, cow, tiger, swan, spotted antelope, stag, jackal, porcupine, cuckoo, cat, crane and boar.

भषकूटपूरिकुरबककरायिकाः पूर्णकूटसञ्ज्ञाः स्युः ।
नामान्युलूकचेट्याः पिङ्गलिका पेचिका हक्का ॥४॥
कपोतकी च श्यामा वञ्जुलकः कीर्त्यते खदिरचञ्चुः ।
छुच्छुन्दरी नृपसुता वालेयो गर्दभः प्रोक्तः ॥५॥
स्रोतस्तडागभेद्यैकपुत्रकः कलहकारिका च रला ।
भृङ्गारवच्च विरुवति निशि भूमौ व्यङ्गुलशरीरा ॥६॥
दुर्बलिको भाण्डीकः प्राच्यानां दक्षिणः प्रशस्तोऽसौ ।
धिक्कारो मृगजातिः कृकवाकुः कुक्कुटः प्रोक्तः ॥७॥
गर्ताकुक्कुटकस्य प्रथितं तु कुलालकुक्कुटो नाम ।
गृहगोधिकेति सञ्ज्ञा विज्ञेया कुड्यमत्स्यस्य ॥८॥
दिव्यो धन्वन उक्तः क्रोडः स्यात् सूकरोऽथ गौरुस्रा ।
श्वा सारमेय उक्तो जात्या चटिका च सूकरिका ॥९॥

Slokas 4-9.—The synonyms of the bird Purnakuta are Bhasha, Kutapuri, Kurabaka and Karayika; those of Ulukacheti, Pingalika, Pechika and Hakka; those of

Potaki, Kapotaki and Syama; Vanjulaka is called also Khadirachanchu; the Sugandhamushika (smelling rat) is called Chuchchundari and Nripasuta; the donkey is called Gardabha and Valeya; the Rala is called Srotabhedya (cuts a stream), Tadagabhedya (tank-breaker), Ekaputraka and Kalahakarika; this bird is two inches in height and cries like a Bhringara (golden vase or a bird according to some) at night on the earth; the Durbalika is also called Bhandeeka; this bird situated to the right is favourable to the people of the East; the Dhikkara is a kind of deer; the cock is called Krikavaku and Kukkuta; Gartakukkuta (Pit cock) is called Kulalakukkuta (potters' cock); the house-lizard is called Grihagodhika and Kudyamatsya (wall-fish); the Divya is called Dhanvana; the boar is called Kroda and Sukara; the cow is called Gou and Usra; the dog is called Sva and Sarameya; and by species, the Chatika (female sparrow) is called Sukarika.

एवं देशे देशे तद्विद्भ्यः समुपलभ्य नामानि ।
शकुनरुतज्ञानार्थं शास्त्रे सञ्चिन्त्य योज्यानि ॥१०॥

Sloka 10.—Thus in every country one ought to ascertain the names of birds and beasts, and making a collection of these, incorporate them in the science bearing upon omens in order to know (the effects of) their cries.

वञ्जुलकरुतं तित्तिडिति दीप्तमथ किल्किलीति तत्पूर्णम् ।
श्येनशुकगृध्रकङ्कः प्रकृतेरन्यस्वरा दीप्ताः ॥११॥

Sloka 11.—The cry of the Vanjulaka resembling the sound 'Thiththid' is called "Burning", *i. e.*, malignant, but sounding "Kilkili", full and auspicious. The hawk, parrot, vulture and kite having unnatural sounds are called "Burning."

यानासनशय्यानिलयनं कपोतस्य सद्मविशनं वा ।
अशुभप्रदं नराणां जातिविभेदेन कालोऽन्यः ॥१२॥
आपाण्डुरस्य वर्षाच्चित्रकपोतस्य चैव षण्मासात् ।
कुङ्कुमधूम्रस्य फलं सद्यः पाकं कपोतस्य ॥१३॥

Slokas 12-13.—A dove sitting or building a nest on a vehicle, seat or bed, causes harm to men, and the time of its fruition is different for different kinds of the bird. The grey variety of dove causes the evil consequences to be felt within a year; the variegated one, within six months; and the saffron-coloured one, immediately, *i.e.*, the same day.

चिचिदिति शब्दः पूर्णः श्यामायाः शूलिशूलिति च धन्यः ।
चच्चेति च दीप्तः स्यात् स्वप्रियलाभाय चिक्चिगिति ॥१४॥

Sloka 14.—The cry of the Syama bird being like चिचित् is full and like शूलिशूल् brings luck, but like चच्च it is 'burning'; while one like चिक्चिक् leads to the acquisition of a beloved object or person.

हारीतस्य तु शब्दो गुग्गुः पूर्णोऽपरे प्रदीप्ताः स्युः ।
स्वरवैचित्र्यं सर्वं भारद्वाज्याः शुभं प्रोक्तम् ॥१५॥

Sloka 15.—The 'Guggu' sound of the Hareeta is 'Full' while, others are 'burning'; all the variations of sound of the Bharadwaja are declared to be auspicious.

किष्किषिशब्दः पूर्णः करायिकायाः शुभः कहकहेति ।
क्षेमाय केवलं करकरेति न त्वर्थसिद्धिकरः ॥१६॥
कोट्कीति क्षेम्यः स्वरः कट्कीति वृष्टये तस्याः ।
अफलः कोटिकिलीति च दीप्तः खलु गुंकृतः शब्दः ॥१७॥

Slokas 16-17—The 'Kishkishi' sound of the Karayika is full and 'Kaha kaha', auspicious; while the 'Kara kara' sound is only for status-quo and not for fresh acquisition of wealth. Its own sound like 'Kotukli' bestows sound health; 'Katukli' leads to rain; 'Kotukili' is worthless; and the sound 'Gum' is indeed 'Burning'.

शस्तं वामे दर्शनं दिव्यकस्य सिद्धिर्ज्ञेया हस्तमात्रोच्छ्रितस्य ।
तस्मिन्नेव प्रोन्नतस्थे शरीराद्धात्री वश्यं सागरान्ताभ्युपैति ॥१८॥

Sloka 18.—The sight of the Divyaka to the left is commendable; when it is only one cubit above the ground there alone, one's objects will be achieved; when it is in the same place but at a higher level than the body of a traveller, the whole earth as far as the oceans comes under his sway.

फणिनोऽभिमुखागमोऽरिसङ्गं कथयति बन्धुवधात्ययं च यातुः ।
अथवा समुपैति सव्यभागान्न स सिद्ध्यै कुशलो गमागमे च ॥१९॥

Sloka 19.—A snake moving towards a traveller indicates an encounter with his foes, and the death or ruin of his relatives; one moving from right to left during a journey does not lead to the accomplishment of his object.

अब्जेषु मूर्धसु च वाजिगजोरगाणां
राज्यप्रदः कुशलकृच्छुचिशाद्वलेषु ।
भस्मास्थिकाष्ठतुषकेशतृणेषु दुःखं
दृष्टः करोति खलु खञ्जनकोऽब्दमेकम् ॥२०॥

Sloka 20.—The Khanjanaka bird seated on lotuses or on the heads of horses, elephants or serpents, bestows sovereignty; on clean places or on green grass, happiness; while being seen on ashes, bones, fire-wood, husks, hair or straw, it causes grief for a year for certain.

किलिकिल्किलि तित्तिरिस्वनः शान्तः शस्तफलोऽन्यथापरः ।
शशको निशि वामपार्श्वगो वाशञ्छस्तफलो निगद्यते ॥२१॥

Sloka 21.—The " Kilikilkili ' sound of the Tittiri is 'tranquil' and of auspicious results; otherwise, it is harmful. A hare crying and running on the left side of a person at night is said to be of beneficial result.

किलिकिलिविरुतं कपेः प्रदीप्तं न शुभफलप्रदमुद्दिशन्ति यातुः ।
शुभमपि कथयन्ति चुग्लुशब्दं कपिसदृशं च कुलालकुक्कुटस्य ॥

Sloka 22.—The 'Kilikili' sound of a monkey is said to be 'Burning' and does not produce good results to a traveller; but the चुग्लु (chuglu) sound is favourable. The cry of a Kulalakukkuta (potters' cock) is similar in effect to that of the monkey.

पूर्णाननः कृमिपतङ्गपिपीलिकाद्यै-
श्चाषः प्रदक्षिणमुपैति नरस्य यस्य ।
खे स्वस्तिकं यदि करोत्यथ वा यियासो-
स्तस्यार्थलाभमचिरात्सुमहत्करोति ॥२३॥

Sloka 23.—If a blue jay with its mouth filled with worms, moths, ants or something like that, flies from left to right of a person or in the fashion of a Swasthika figure in the sky, it bestows before long very great prosperity on him who is starting on a journey.

चाषस्य काकेन विरुध्यतश्चेत्पराजयो दक्षिणभागगस्य ।
वधः प्रयातस्य तदा नरस्य विपर्यये तस्य जयः प्रदिष्टः ॥२४॥

Sloka 24.—When a blue jay fights with a crow and is defeated by the latter, the traveller to whose right the jay flies will suffer death; otherwise (when it is victorious and flies to the left), he will be victorious.

केकेति पूर्णकुटवद्यादि वामपार्श्वे
चाषः करोति विरुतं जयकृत्तदा स्यात् ।
क्रेक्रेति तस्य विरुतं न शिवाय दीप्तं
सन्दर्शनं शुभदमस्य सदैव यातुः ॥२५॥

Sloka 25.—When the blue jay flying to the left of a person cries as " Keka ", or does like the Purna Kuti (Kiri kiri, kahakaha), it bestows success ; but its cry " Krekra " is "Burning" and does not lead to happiness ; its mere sight is always favourable to a traveller.

अण्डीरकष्टीति रुतेन पूर्णष्टिट्टिट्टिशब्देन तु दीप्त उक्तः ।
फेण्टः शुभो दक्षिणभागसंस्थो न वाशितं तस्य कृतो विशेषः ।२६।

Sloka 62.—The Andeeraka is said ro be ' full ' and ' Burning ' with the sounds ' Ti ' and ' Tittitti ' respectively. The Phenta seen to the right is auspicious ; and no importance need be attached to its cry.

श्रीकर्णरुतं तु दक्षिणे क्वक्वक्वेति शुभं प्रकीर्तितम् ।
मध्यं खलु चिकूचिकीति यच्छेषं सर्वमुशन्ति निष्फलम् ॥२७॥

Sloka 27 —The " Kwakwakwa " sound of the " Srikarna flying to the right is said to be auspicious ; the ' Chik chiki ' one is medium in effect, and all other sounds, they say, are without any good result.

दुर्बलेरपि चिरिल्विरिल्विति प्रोक्तमिष्टफलंद हि वामतः ।
वामतश्च यदि दक्षिणं व्रजेत् कार्यसिद्धिमचिरेण यच्छति ॥२८॥

Sloka 28.—The sound "Chirilwirilu" of the Durbali too to the left is said to be of favourable effects ; if it flies from left to right, it gives erelong the success of the undertaking.

चिक्चिकिवाशितमेव तु कृत्वा दक्षिणभागमुपैति च वामात् ।
क्षेमकृदेव न साधयतेऽर्थान् व्यत्ययगो वधबन्धभयाय ॥२९॥

Sloka 29.—If the Durbali itself crying like "Chick chiki" flies from left to right, it helps to maintain only the *status quo* (or gives only bodily wealth) and does not fulfil the cherished objects. If it is otherwise (flies from right to left), it causes fear of death or imprisonment.

क्रक्रेति च सारिका द्रुतं त्रेत्रे वाप्यभया विरौति या ।
सा वक्ति यियासतोऽचिराद्गात्रेभ्यः क्षतजस्य विस्रुतिम् ॥३०॥

Sloka 30.—A Sarika (மைனா) crying like 'Krakra' quickly or like "Tretre" fearlessly, indicates the flow of blood erelong from the limbs of a person starting on a journey.

फेण्टकस्य वामतश्चिरिल्विरिल्विति स्वनः ।
शोभनो निगद्यते प्रदीप्त उच्यतेऽपरः ॥३१॥

Sloka 31.—The " चिरिलु, इरिलु" sound of the Phenta to the left is declared to be favourable; the contrary, " Burning ".

श्रेष्ठं स्वरं स्यास्नुमुशन्ति वाममोङ्कारशब्देन हितं च यातुः ।
अतोऽपरं गर्दभनादितं यत् सर्वाश्रयं तत् प्रवदन्ति दीप्तम् ॥३२॥

Sloka 32.—A donkey standing in a place to the left of a traveller is said to be very good; one producing the sound of 'Om' is beneficial to him; all other varieties of the donkeys' braying wherever it may stand are called " Burning."

आकाररावी समृगः कुरङ्ग ओकाररावी पृषतश्च पूर्णः ।
येऽन्ये स्वरास्ते कथिताः प्रदीप्ताः पूर्णाः शुभाः पापफलाः प्रदीप्ताः ॥

Sloka 33.—The stag and the deer producing the आ sound and the spotted antelope, the ओ sound are 'full';

all other sounds are said to be "Burning"; those that are 'full' are auspicious, while the "Burning" ones are of evil consequences.

भीता रुवन्ति कुकुकुक्किति ताम्रचूडा-
स्त्यक्त्वा रुतानि भयदान्यपराणि रात्रौ ।
स्वस्थैः स्वभावविरुतानि निशावसाने
ताराणि राष्ट्रपुरपार्थिववृद्धिदानि ॥३४॥

Sloka 34.—The cocks crow as कुकुकुकु when they are frightened; all sounds barring the above at night produce fear; the high-pitched and natural sounds produced by them free from illness towards the end of the night, bestow prosperity on the realm, city and sovereign.

नानाविधानि विरुतानि हि छिप्पिकाया-
स्तस्याः शुभाः कुलुकुलुर्न शुभास्तु शेषाः ।
यातुर्बिडालविरुतं न शुभं सदैव
गोस्तु क्षुतं मरणमेव करोति यातुः ॥३५॥

Sloka 35.—The Chippika sounds in many ways, but its "Kulukulu" sound alone is favourable; and the rest are harmful. Never is the mewing of a cat favourable to a traveller. The sneezing of a cow certainly brings about the death of the traveller.

हुंहुं गुग्लुगिति प्रियामभिलषन् क्रोशत्युलूको मुदा
पूर्णं स्याद्गुरुलु प्रदीप्तमपि च ज्ञेयं सदा किस्किासि ।
विज्ञेयः कलहो यदा बलबलं तस्याः सकृद्वाशितं
दोषायैव टटट्टटेति न शुभाः शेषाश्च दीप्ताः स्वराः ॥३६॥

Sloka 36—When the owl wishes for mating, it cries joyously as "हुंहुं गुग्लुक्". Its गुरुलु sound is "full", while the "किस्किासि" sound is always "Burning". When it cries repeatedly as " बलबल ", it indicates quarrel; the " Tatattata " sound leads only to sufferings; and the rest being " Burning " are not favourable.

सारसकूजितमिष्टफलं तद्‌यद्युगपद्विरुतं मिथुनस्य ।
एकरुतं न शुभं यदि वा स्यादेकरुते प्रतिरौति चिरेण ॥३७॥

Sloka 37.—The simultaneous cries of a pair of cranes are of favourable effects; but when one alone cries, or when the other follows the cry after a long time, it is inauspicious.

चिरिल्विरिल्विति स्वनैः शुभं करोति पिङ्गला ।
अतोऽपरे तु ये स्वराः प्रदीप्तसञ्ज्ञितास्तु ते ॥३८॥

Sloka 38.—The Pingala bird brings luck with its sound चिरिल्विरिल्; all other sounds of it are termed 'Burning," *i. e.*, malefic.

इशिविरुतं गमनप्रतिषेधि कुशुकुशु चेत् कलहं प्रकरोति ।
अभिमतकार्यगतिं च यथा सा कथयति तं च विधिं कथयामि ॥

Sloka 39.—If it produces an ' Isi " sound, then the journey will not be a success; if a " Kusu kusu " sound, it creates quarrel. I am now going to tell you the way in which the bird indicates the fulfilment of one's cherished objects.

दिनान्तसन्ध्यासमये निवासमागम्य तस्याः प्रयतश्च वृक्षम् ।
देवान् समभ्यर्च्य पितामहादीन् नवाम्बरस्तं च तरुं सुगन्धैः ॥४०॥
एको निशीथेऽनलदिक्स्थितश्च दिव्येतरैस्तां शपथैर्नियोज्य ।
पृच्छेद्यथाचिन्तितमर्थमेवमनेन मन्त्रेण यथा शृणोति ॥४१॥

Slokas 40-41.—Being pure and clad in new clothes, one should approach in the evening the tree which is the abode of the Pingala, and worship Brahman and other

Gods and also the tree with fine perfumes; then one should station one-self alone in the S. E. corner at midnight, convince her (the bird) by oaths, referring to both Gods and men, and consult her about the contemplated object in this manner with the following hymn so that she might hear it well.

विद्धि भद्रे मया यत्त्वमिममर्थं प्रचोदिता ।
कल्याणि सर्ववचसां वेदित्री त्वं प्रकीर्त्यसे ॥४२॥
आपृच्छेऽद्य गमिष्यामि वेदितश्च पुनस्त्वहम् ।
प्रातरागम्य पृच्छे त्वामाग्नेयीं दिशमाश्रितः ॥४३॥
प्रचोदयाम्यहं यत् त्वां तन्मे व्याख्यातुमर्हसि ।
स्वचेष्टितेन कल्याणि यथा वेद्मि निराकुलम् ॥४४॥

Slokas 42-44.—" O auspicious one, kindly divine the object about which I am consulting you, for, you are praised as the knower of all languages. I shall take leave of you, being informed of it by you, but I shall come back in the morning and question you, stationing myself in the S. E. corner. I call upon you to explain to me through your activities the object I have in view, so that I may understand it without any ambiguity."

इत्येवमुक्ते तरुमूर्धगायाश्चिरिल्विरिल्वीति रुतेऽर्थसिद्धिः ।
अत्याकुलत्वं दिशिकारशब्दे कुचाकुचेत्येवमुदाहृते वा ॥४५॥
अवाक्प्रदानेऽपि हितार्थसिद्धिः पूर्वोक्तदिक्चक्रफलैरतोऽन्यत् ।
वाच्यं फलं चोत्तममध्यनीचशाखास्थितायां वरमध्यनीचम् ॥४६॥

Slokas 45-46.—If on being addressed the above words she cries 'चिरिल्विरिल्वि' from the top of the tree there will be success of the undertaking; but if she cries 'दिशिकार' or 'कुचाकुचा', there will be great mental suffering. When she does not cry at all, even then, there will be the accomplishment of the object. Other effects will have to be deduced from the 'Circle of Quarters' mentioned above. If she be perched on a high, middle or low branch, the effect will, in order, be very good, medium or bad.

दिङ्मण्डलेऽभ्यन्तरबाह्यभागे फलानि विन्द्याद्गृहगोधिकायाः ।
छुच्छुन्दरी चिच्चिडिति प्रदीप्ता पूर्णा तु सा तित्तिडिति स्वनेन ।४७

Sloka 47.—The effects of the house-lizard will have to be deduced from its cry and position in the circle of Quarters whether in any of the spokes or of the 32 divisious. The Chuchchundari (rabbit or squirrel) is malignant with the cry 'चिच्चिट्', while it is full (auspicious) with 'तित्तिड्'

Thus ends the 88th Adhyaya on "the Cries of Birds and Beasts"

Omens—Section IV.

श्वचक्रम् ॥८९॥ The Circle of Dogs.

नृतुरगकरिकुंभपर्याणसक्षीरवृक्षेष्टकासञ्चयच्छत्रशय्यासनालूखलानि ध्वजं चामरं शाद्वलं पुष्पितं वा प्रदेशं यदा श्वावमूत्याग्रतो याति यातुस्तदा कार्यसिद्धिर्भवेदार्द्रके गोमये मिष्टभोज्यागमः शुष्कसम्मूत्रणे शुष्कमन्नं गुडो मोदकावाप्तिरेवाथवा ।

Dandaka 1 (a).—If a dog passes urine on a man, horse, elephant, pot, saddle, milky tree, heap of bricks, umbrella, bed, seat, mortar, banner, chowrie or a piece of ground covered with green grass or flowers, and goes in front of a traveller, then there will be success of his undertaking; if it urinates on wet cow dung, he will get a sumptuous meal; if on dry cow-dung, dry food, jaggery or sweets.

अथ विषतरुकण्टकीकाष्ठपाषाणशुष्कद्रुमास्थिश्मशानानि मूत्र्यावहत्याथवा यायिनोऽग्रेसरोऽनिष्टमाख्याति शय्याकुलालादिभाण्डान्यभुक्तान्यभिन्नानि वा मूत्रयन्कन्यकादोषकृद्भुज्यमानानि चेद्दुष्टतां तद्गृहिण्यास्तथा स्यादुपानत्फलं गोस्तु सम्मूत्रणेऽवर्णजः सङ्करः ।

Dandaka 1 (b).—Again if the dog passes urine on or kicks a poisonous or thorny tree, fire-wood, stone, withered tree, bones or cremation ground, and goes in advance of a traveller, it indicates dire consequences to him; if it urinates on couches or vessels made by potters and the like, unused and unbroken, the virgins in his house will be spoiled; if on those being used, his wife's character will be besmirched; the same refers to sandals also. If it urinates on a cow, there will be an admixture of blood in his family by its contact with low-class people.

गमनमुखमुपानहं सम्प्रगृह्योपतिष्ठेद्यदा स्यात्तदासिद्धये मांसपूर्णाननेऽर्थाप्तिरार्द्रेण चास्थ्ना शुभं साग्न्यलातेन शुष्केण चास्थ्ना गृहितेन मृत्युः प्रशान्तोल्मुकेनाभिघातोऽथ पुंसः शिरोहस्तपादादिवक्त्रे भुवोऽभ्यागमो वस्त्रचीरादिभिर्व्यापदः केचिदाहुः सवस्त्रे शुभम् ।

Dandaka 1 (c).—When a dog comes towards a traveller with a slipper in its mouth, he will achieve success; with meat, he will gain wealth; with a wet bone, happiness; with a burning stick or dry bone, he will meet with his end; with an extinguished stick, he will get blows; with a human head, hand, foot or smaller limb, he will get lands; with a cloth, tree-bark (rags) or the like, miseries; but according to some, good results will accrue, when it carries a cloth.

प्रविशति तु गृहं सशुष्कास्थिवक्त्रे प्रधानस्य तस्मिन् वधः शृङ्खलाशीर्णवल्लीवरत्रादि वा बन्धनं चोपगृह्योपतिष्ठेद्यदा स्यात् तदा बन्धनं लेढि पादौ विधुन्वन् स्वकर्णावुपर्याक्रमंश्चापि विघ्नाय यातुर्विरोधे विरोधस्तथा स्वाङ्गकण्डूयने स्यात् स्वपंश्चोर्ध्वपादः सदा दोषकृत् ॥१॥

Dandaka 1 (d).—When a dog enters a house with a dry bone in its mouth, there will be the death of the head of the family living in it; when it comes towards a traveller with a chain, shrivelled creeper, thong or other means of tying in its mouth, he will suffer imprisonment; if it licks his feet or, shaking its ears, gets upon him, there will be obstacles to him; when it obstructs him or scratches its own limbs, he will have impediments; when it sleeps with its legs raised, there will be evil to all persons.

सूर्योदयेऽर्काभिमुखो विरौति ग्रामस्य मध्ये यदि सारमेयः ।
एको यदा वा बहवः समेताः शंसन्ति देशाधिपमन्यमाशु ॥२॥

Sloka 2.—If one or more dogs bark at the Sun at Sun-rise from the middle of a village, it is an indication of the immediate change of rulers.

सूर्योन्मुखः श्वानलदिक्स्थितश्च चौरानलत्रासकरोऽचिरेण ।
मध्याह्नकालेऽनलमृत्युशंसी संशोणितः स्यात् कलहोऽपराह्णे ॥३॥

Sloka 3.—If a dog barks standing in the S. E. corner and facing the Sun, there will erelong be danger from thieves and fire; if at mid-day. outbreak of fire and death (or death from fire); if in the afternoon, a sanguinary feud.

रुवन् दिनेशाभिमुखोऽस्तकाले कृषीवलानां भयमाशु दत्ते ।
प्रदोषकालेऽनिलदिङ्मुखश्च दत्ते भयं मारुततस्करोत्थम् ॥४॥

Sloka 4.—A dog barking at the Sun at Sunset indicates immediate danger to agriculturists; one barking towards the northwest in the evening, produces danger arising from wind and thieves.

उदङ्मुखश्चापि निशार्धकाले विप्रव्यथां गोहरणं च शास्ति ।
निशावसाने शिवदिङ्मुखश्च कन्याभिदूषानलगर्भपातान् ॥५॥

Sloka 5.—A dog barking at the North at midnight foretells trouble to Brahmins, and cattle-lifting; one facing the N. E. towards the dawn, scandal about virgins, outbreak of fire and miscarriage of foetus.

उच्चैःस्वराः स्युस्तृणकूटसंस्थाः प्रासादवेश्मोत्तमसंस्थिता वा ।
वर्षासु वृष्टिं कथयन्ति तीव्रामन्यत्र मृत्युं दहनं रुजश्च ॥६॥

Sloka 6.—If dogs standing on heaps of straw or on the tops of palaces (temples) or mansions, bark very loud in the monsoon, they indicate very severe rain; in other seasons, death, fire or diseases.

प्रावृट्कालेऽवग्रहेऽम्भोऽवगाह्य प्रत्यावर्त्तैं रेचकैश्चाप्यभीक्ष्णम् ।
आधुन्वन्तो वा पिबन्तश्च तोयं वृष्टिं कुर्वन्त्यन्तरे द्वादशाहात् ॥७॥

Sloka 7.—If during a drought in the rainy season, dogs plunge in water, and then turning round and round shake off the water from their sides repeatedly, or stir, or drink the water, there will be rain within 12 days.

द्वारे शिरो न्यस्य बहिः शरीरं रोरूयते श्वा गृहिणीं विलोक्य ।
रोगप्रदः स्यादथ मन्दिरान्तर्बहिर्मुखो वक्ति च बन्धकीं ताम् ॥८॥

Sloka 8.—If a dog barks looking at the lady of the house and placing its head on the threshold and body outside, there will be illness in the house; if, on the other hand, it stands inside the house and barks facing (her in) the yard outside, the lady, it is to be noted, would be an adulteress.

कुड्यमुत्किरति वेश्मनो यदा तत्र खानकभयं भवेत्तदा ।
गोष्ठमुत्किरति गोग्रहं वदेद्धान्यलब्धिमपि धान्यभूमिषु ॥९॥

Sloka 9.—When a dog scratches the wall of a house, there will be danger of burglary in it; when the ground in a cow-shed, cattle-lifting; when corn-fields or granaries, gain of corn.

एकेनाक्ष्णा साश्रुणा दीनदृष्टिर्मन्दाहारो दुःखकृत् तद्गृहस्य ।
गोभिः साकं क्रीडमाणः सुभिक्षं क्षेमारोग्यं चाभिदत्ते मुदं च ॥१०

Sloka 10.—A dog having tears in one eye, looking pitiable and eating very little causes misery in the house; one sporting with cows indicates plenty of food-grains, happiness, sound health and joy.

वामं जिघ्रज्जानु वित्तागमाय स्त्रीभिः साकं विग्रहो दक्षिणं चेत् ।
ऊरुं वामं चेन्द्रियार्थोपभोगः सव्यं जिघ्रेदिष्टमित्रैर्विरोधः ॥११॥

Sloka 11.—If a dog smells the left knee of a traveller, he will get money; if the right knee, there will be quarrel with women; if the left thigh, enjoyment of sensual pleasures; if the right thigh, dissensions with beloved persons and friends.

पादौ जिघ्रद्यायिनश्चेद् यात्रां प्राहार्थाप्तिं वाञ्छितां निश्चलस्य ।
स्थानस्थस्योपानहौ चेद्विजिघ्रेत् क्षिप्रं यात्रां सारमेयः करोति ॥१२॥

Sloka 12.—If a dog smell the feet of a traveller, it forbids the journey; if those of one standing still, it indicates the acquisition of the desired amount of wealth; if the slippers of one in his own place, an immediate journey.

उभयोरपि जिघ्रणे हि बाह्वोर्विज्ञेयो रिपुचौरसम्प्रयोगः ।
अथ भस्मनि गोपंयीत भक्षान्मांसास्थीनि च शीघ्रमाग्निकोंपः ॥१३॥

Sloka 13.—If it smells both the arms, it would bring about the person's association with his enemies and thieves; it it hide eatables, flesh or bones inside ashes, there would be shortly an out-break of fire.

ग्रामे भषित्वा च बहिः श्मशाने भषन्ति चेदुत्तमपुंविनाशः ।
यियासतश्चाभिमुखो विरौति यदा तदा श्वा निरुणद्धि यात्राम् ॥

Sloka 14.—When dogs after barking in the village go out to the cemetery and bark there, a prominent person of the village will die. When a dog barks facing a person desiring to undertake a journey, it forbids the journey.

उकारवर्णे विरुतेऽर्थसिद्धिरोकारवर्णेन च वामपार्श्वे ।
व्याक्षेपमौकाररुतेन विन्द्यान्निषेधकृत्सर्वरुतैश्च पश्चात् ॥१५॥

Sloka 15.—When a dog howls producing the sound of "U" or "O" to the left of a traveller, he will achieve his objects (or get wealth); the sound of "Au" indicates distress; and all kinds of cries behind him forbid the journey.

खंखेति चोच्चैश्च मुहुर्मुहुर्ये रुवन्ति दण्डैरिव ताड्यमानाः ।
श्वानोऽभिधावन्ति च मण्डलेन ते शून्यतां मृत्युभयं च कुर्युः ॥१६।

Sloka 16.—The dogs that produce repeatedly the sound "Kham kham" in a loud voice as if they are beaten with clubs, or run in a circular group towards a traveller indicate barrenness of his journey and fear of death.

प्रकाश्य दन्तान् यदि लेढि सृक्किणी तदाशनं मृष्टमुशन्ति तद्विदः।
यदाननं लेढि पुनर्न सृक्किणी प्रावृत्तभोज्येऽपि तदान्नविघ्नकृत् ॥१७॥

Sloka 17.—If a dog showing its teeth licks the corners of its mouth, the traveller will get a sumptuous meal, so opine those well-versed in the science; but if it licks its mouth (face) and not the corners of the mouth, there will be obstacle to his eating food, though he may have begun to eat it.

ग्रामस्य मध्ये यदि वा पुरस्य भषन्ति संहत्य मुहुर्मुहुर्ये।
ते क्लेशमाख्यान्ति तदीश्वरस्य श्वारण्यसंस्थो मृगवद्विचिन्त्यः ॥१८॥

Sloka 18.—If dogs bark repeatedly in a group in the middle of a village or town, its lord will get into trouble; a wild dog shall be treated just like a deer.

वृक्षोपगे क्रोशति तोयपातः स्यादिन्द्रकीले सचिवस्य पीडा।
वायोर्गृहे सस्यभयं गृहान्तः पीडा पुरस्यैव च गोपुरस्थे ॥१९॥
भयं च शय्यासु तदीश्वराणां याने भषन्तो भयदाश्च पश्चात्।
अथापसव्या जनसान्निवेशे भयं भषन्तः कथयन्त्यरीणाम् ॥२०॥

Slokas 19-20.—If a dog barks standing near a tree, there will be rain; if near Indra's bolt (?), there will be trouble to the king's minister; if in the N. W. corner inside a house, danger to the crops; if in the city-gate, suffering in the city; if on beds, peril to their owners; dogs barking behind a traveller cause danger to him; those barking to the left of men indicate peril from their enemies.

Thus ends the 89th Adhyaya on "The Circle of Dogs".

Omens:- Section V

शिवारुतम् ॥९०॥ On the Cries of Jackals.

श्वभिः शृगालाः सदृशाः फलेन विशेष एषां शिशिरे मदाप्तिः ।
हूहूरुतान्ते परतश्च टाटा पूर्णः स्वरोऽन्ये कथिताः प्रदीप्ताः ॥१॥

Sloka 1.—Jackals are similar to dogs in effect with the difference that the former get passion for mating in the 'Sisira' season (months of Magha and Phalguna). The sounds 'हूहू' at the end of their howling and 'टाटा' at other times are 'full'; all other sounds are said to be 'Burning'.

[Since Sisira is the season for the jackals to be intoxicated, their cries then are of no value.]

लोमाशिकायाः खलु कक्कशब्दः पूर्णः स्वभावप्रभवः स तस्याः ।
येऽन्ये स्वरास्ते प्रकृतेरपेताः सर्वे च दीप्ता इति सम्प्रदिष्टाः ॥२॥

Sloka 2.—And the sound "Kakka" of the Lomasika (Hair-eater) is 'Full', for, that is its natural cry; all other sounds being opposed to the natural one are termed "Burning."

पूर्वोदीच्योः शिवा शस्ता शान्ता सर्वत्र पूजिता ।
धूमिताभिमुखी हन्ति स्वरदीप्ता दिगीश्वरान् ॥३॥

Sloka 3.—The jackal is commendable in the east and the north; one stationed in a 'Tranquil' quarter and having a pleasant sound is always highly favourable; one facing the 'Smoking' quarter and 'Burning' in respect of voice destroys the rulers of that direction.

राचा कुमारो नेता च....॥४॥ This is merely a repetition of Sloka 34 of Adhyaya LXXXVI.

सर्वदिक्ष्वशुभा दीप्ता विशेषेणाह्न्यशोभना ।
पुरे सैन्येऽपसव्या च कष्टा सूर्योन्मुखी शिवा ॥५॥

Sloka 5.—In all quarters, a 'Burning' jackal is of evil consequences especially in the day-time ; one going from right to left of a town or army and facing the Sun is harmful.

याहीत्यग्निभयं शास्ति टाटेति मृतवेदिका ।
धिग्धिग्दुष्कृतिमाचष्टे सज्वाला देशनाशिनी ॥६॥

Sloka 6.—If its cry is like 'याहि', there will be danger from fire ; if like 'टाटा', the news of somebody's death ; if like 'धिक् धिक्', great calamity ; if it is flaming in the mouth, the country will be destroyed.

नैव दारुणतामेके सज्वालायाः प्रचक्षते ।
अर्काद्यनलवत् तस्या वक्त्रं लालास्वभावतः ॥७॥

Sloka 7.—Some sages (such as Kasyapa) do not declare the dreadful nature of the flaming jackal. For, on account of the intrinsic nature of its saliva, its mouth is fiery like the Sun and other luminaries.

Another reading is आक्रान्तानलवत्—like a burning log or like the circle of fire caused by the revolution of a burning stick.

अन्यप्रतिरुता याम्या सोद्बन्धमृतशंसिनी ।
वारुण्यनुरुता सैव शंसते सलिले मृतम् ॥८॥

Sloka 8.—The cry of a jackal stationed in the South being re-echoed by another, indicates the death of a relative by hanging ; but in the West, by drowning.

अक्षोभः श्रवणं चेष्टं धनप्राप्तिः प्रियागमः ।
क्षोभः प्रधानभेदश्च वाहनानां च सम्पदः ॥९॥
फलमासप्तमादेतदग्राह्यं परतो रुतम् ।
याम्यायां तद्विपर्यस्तं फलं षट्पञ्चमाद्दते ॥१०॥

Slokas 9-10—When a jackal howls once, twice, thrice, four times, five times, six times or seven times, the effects will severally be freedom from distress, hearing pleasant news, gain of wealth, arrival of a beloved person, turmoil, dissension among the king's ministers (or breaking of a valuable article ?) or prosperity of vehicles. If it cries more times, no heed is to be given to that; but if it cries in the South, the above effects of the frequency will be just the contrary, save for the fifth or the sixth. (The respective effects in the South will be—distress, hearing unpleasant news, loss of wealth, separation from a beloved person, turmoil, dissension and loss of vehicles.)

या रोमाञ्चं मनुष्याणां शकृन्मूत्रं च वाजिनाम् ।
रावात् त्रासं च जनयेत् सा शिवा न शिवप्रदा ॥११॥

Sloka 11.—A jackal that produces horripilation in men, makes horses pass dung and urine and frightens people through its howl, leads to dire results.

मौनं गता प्रतिरुते नरद्विरदवाजिभिः ।
या शिवा सा शिवं सैन्ये पुरे वा सम्प्रयच्छति ॥१२॥

Sloka 12.—When a jackal keeps quiet on its cry being reached by men, elephants or horses, whether in a town or military camp, prosperity will accrue to it therefrom.

भेभेति शिवा भयङ्करी भोभो व्यापदमादिशेच्च सा ।
मृतिबन्धनिवेदिनी फिफे हुहू चात्महिता शिवा स्वरे ॥१३॥

Sloka 13.—If the jackal's cry sounds like 'भेभे' the effect is dreadful; if like 'भोभो', there will be great misery; if like 'फिफे', death or imprisonment; and if like 'हुहू', benefit will accrue to the person.

शान्ता त्ववर्णात् परमारुवन्ती टाटामुदीर्णामिति वाश्यमाना ।
टेटे च पूर्वं परतश्च थे थे तस्याः स्वतुष्टिप्रभवं रुतं तत् ॥१४॥

Sloka 14.—If a jackal standing in a 'Tranquill' direction and having pleasant voice produces any sound beginning with अ or the harsh sound 'टाटा', or first sounding like 'टे टे' produces 'थेथे' sound at the end, it is auspicious. For all these sounds are born of its heart's joy.

उच्चैर्घोरं वर्णमुच्चार्य पूर्वं पश्चात् क्रोशेत् क्रोष्टुकस्यानुरूपम् ।
या सा क्षेमं प्राह वित्तस्य चाप्तिं संयोगं वा प्रोषितेन प्रियेण ॥१५॥

Sloka 15.—If a jackal at first cries producing some harsh sound in a very high pitch and then howls in its natural fashion, it indicates preservation and acquisition of wealth and union with a beloved person who had gone abroad.

Thus ends the 90th Adhyaya on "The cries of Jackals".

Omens : Section VI

मृगचेष्टितम् ॥९१॥ Omens connected with the Movements of Wild Animals.

सीमागता वन्यमृगा रुवन्तः स्थिता व्रजन्तोऽथ समापतन्तः ।
सम्प्रत्यतीतैष्यभयानि दीप्ताः कुर्वन्ति शून्यं परितो भ्रमन्तः ॥१॥

Sloka 1.—Wild animals standing in a 'Burning' quarter at the border of a town or village and crying indicate danger during the same day; those going away from the border in the same circumstance, danger that is over; and those coming towards it, danger that is impending. If they go round it, the town or village will become a void.

ते ग्राम्यसत्त्वैरनुवाश्यमाना भयाय रोधाय भवन्ति वन्यैः ।
द्वाभ्यामपि प्रत्यनुवाशितास्ते वन्दिग्रहायै च मृगा रुवन्ति ॥२॥

Sloka 2.—If the wild animals standing in the border of a town cry and are re-echoed by domestic rural animals, peril to the town is indicated ; if by other wild animals, siege ; and if by both domestic and wild animals, kidnapping of women.

वन्ये सत्त्वे द्वारसंस्थे पुरस्य रोधो वाच्यः सम्प्रविष्टे विनाशः ।
सूते मृत्युः स्याद्भयं संस्थिते च गेहं याते बन्धनं सम्प्रदिष्टम् ॥३॥

Sloka 3.—When a wild animal stands at the town-gate, the town will be besieged ; when the animal enters it, it will be destroyed ; when it brings forth a young one, there will be death ; when it dies, danger ; when it enters a home, its owner will be imprisoned.

Thus ends the 91st Adhyaya on " Omens connected with Wild Animals.

Omens :—Section VII.

गवेङ्गितम् ॥९२॥ The Intention of Cows.

गावो दीनाः पार्थिवस्याशिवाय पादैर्भूमिं कुट्टयन्त्यश्च रोगान् ।
मृत्युं कुर्वन्त्यश्रुपूर्णायताक्ष्यः पत्युर्भीतास्तस्करानारुवन्त्यः ॥१॥

Sloka 1.—Cows looking jaded or pitiable indicate misery to the king ; burrowing the earth with their hoofs, diseases ; having eyes filled with tears, owner's death ; bellowing in panic, trouble from thieves.

अकारणे क्रोशति चेदनर्थो भयाय रात्रौ वृषभः शिवाय ।
भृशं निरुद्धा यदि मक्षिकाभिस्तदाशु वृष्टिं सरमात्मजैर्वा ॥२॥

Sloka 2.—If a cow cries without any reason, there will be calamity ; if at night, fear ; but if a bull, happiness ; if a cow is completely swarmed in front with flies, or obstructed by dogs, there will be rain very soon.

आगच्छन्त्यो वेश्मबम्भारवेण संसेवन्त्यो गोष्ठवृद्ध्यै गवां गाः ।
आर्द्राङ्ग्यो वा हृष्टरोमण्यः प्रहृष्टा धन्या गावः स्युर्महिष्योऽपि चैवम्

Sloka 3.—If cows while coming home with the cry of बम्भा follow other cows (fondling them), there will be increase of cows in the cow-shed; if they are wet in body, happy or have the hair standing on ends, they bring fortune to their owner. The same remarks apply to she-buffaloes as well.

Thus ends the 92nd Adhyaya on " The Intention of Cows ".

Omens :—Section VIII.

अश्वेङ्गितम् ॥९.३॥ The Intention of Horses.

उत्सर्गान्न शुभदमासनात्परस्थं वामे च ज्वलनमतोऽपरं प्रशस्तम् ।
सर्वाङ्गज्वलनमवृद्धिदं हयानां द्वे वर्षे दहनकणाश्च धूपनं वा ॥१॥

Sloka 1.—It is a general rule that a flame behind and to the left of a horse's back (when saddle is put), is not beneficial; elsewhere it is favourable. Flaming all over the body of horses leads to loss; so do sparks or smoke on their body, for two years continuously.

अन्तः पुरं नाशमुपैति मेढ्रे कोशः क्षयं यात्युदरे प्रदीप्ते ।
पायौ च पुच्छे च पराजयः स्याद्वक्त्रोत्तमाङ्गज्वलने जयश्च ॥२॥

Sloka 2.—The flame appearing in a horse's penis causes the ruin of the King's harem; in the stomach, of his treasure; in the anus and the tail, leads to the King's defeat; in the face and head, to victory.

स्कन्धासनांसज्वलनं जयाय बन्धाय पादज्वलनं प्रदिष्टम् ।
ललाटवक्षोऽक्षिभुजे च धूमः पराभवाय ज्वलनं जयाय ॥३॥

Sloka 3.—The flaming of a horse's shoulders, back or sides of the neck leads to the owner's victory; the flaming of the hind legs, to his imprisonment ; smoke in its forehead, breast, eyes or fore-legs, to defeat, while flame in the above limbs leads to victory.

नासापुटप्रोथशिरोऽश्रुपातनेत्रे च रात्रौ ज्वलनं जयाय ।
पलाशताम्रासितकर्बुराणां नित्यं शुकाभस्य सितस्य चेष्टम् ॥

Sloka 4.—The flaming at night of the snout, middle of the nose, head, the lower part of the cheeks and eyes of horses that are green, copper-hued, dark or variegated confers success ; it is always (both by day and night) auspicious with those that are white or have the hue of parrots.

प्रद्वेषो यवसाम्भसां प्रपतनं स्वेदो निमित्ताद्विना
कम्पा वा वदनाच्च रक्तपतनं धूमस्य वा सम्भवः ।
अस्वप्नश्च विरोधिनां निशि दिवा निद्रालसध्यानता
सादोऽधोमुखता विचेष्टितमिदं नेष्टं स्मृतं वाजिनाम् ॥५॥

Sloka 5.—Antlpathy to grass and water, falling down, sweating, convulsion without any cause, falling of blood from or appearing of smoke in the mouth, keeping vigil at night through hatred (or quarrel), drowsiness and pensive mood by day, languor and down-cast face—none of these activities of horses is said to be favourable.

आरोहणमन्यवाजिनां पर्याणादियुतस्य वाजिनः
उपवाह्यतुरङ्गमस्य वा कल्पस्यैव विपन्नशोभना ॥६॥

Sloka 6.—If a horse carrying a saddle and a rider gets upon another horse, or if the royal horse that is quite fit meets with some disaster, there will be misery.

क्रौञ्चवद्रिपुवधाय हेषितं ग्रीवया त्वचलया च सोन्मुखम् ।
स्निग्धमुच्चमनुनादि हृष्टवद्ग्रासरुद्धवदनैश्च वाजिभिः ॥७॥

Sloka 7.—If a horse neighs like the Krauncha bird, or does with its face raised and neck motionless, or has a sweet loud and resonant neigh, or neighs with its mouth full of grass, the enemy will be killed.

पूर्णपात्रदधिविप्रदेवतागन्धपुष्पफलकाञ्चनादि वा ।
द्रव्यमिष्टमथवा परं भवेद्ध्रेषतां यदि समीपतो जयः ॥८॥

Sloka 8.—If in the neighbourhood of a horse that neighs there is a full pot (one filled with auspicious substances), curds, a Brahmin, a deity, perfumes, flowers, fruits, gold, etc. or some other desirable article, there will be victory.

भक्ष्यपानखलिनाभिनान्दिनः पत्युरौपयिकनन्दिनोऽथवा ।
सव्यपार्श्वगतदृष्टयोऽथवा वाञ्छितार्थफलदास्तुरङ्गमाः ॥९॥

Sloka 9.—Horses that willingly take to their fodder, drink and bit or other accoutrements, or cast glances at their right side, bestow all desired objects on their masters.

वामैश्च पादैरभिताडयन्तो महीं प्रवासाय भवन्ति भर्त्तुः ।
सन्ध्यासु दीप्तामवलोकयन्तो ह्रेषन्ति चेद्बन्धपराजयाय ॥१०॥

Sloka 10.—If horses stamp the earth with their left hoofs, their master will go abroad ; if they neigh facing the ' Burning ' quarter at any juncture (morning, evening, midday or midnight), he will suffer imprisonment or defeat.

अतीव ह्रेषन्ति किरन्ति वालान् निद्रारताश्च प्रवदन्ति यात्राम् ।
रोमत्यजो दीनखरस्वराश्च पांसून् ग्रसन्तश्च भयाय दृष्टाः ॥११॥

Sloka 11.—If they neigh too much (too frequently), shake their tails or are sleepy, their master will go on a journey ; if they drop hair, have feeble or harsh sound, or eat the dust of the earth, they indicate danger to their master.

समुद्गवद्दक्षिणपार्श्वशायिनः पदं समुत्क्षिप्य च दक्षिणं स्थिताः ।
जयाय शेषेष्वपि वाहनेष्विदं फलं यथासम्भवमादिशेद्बुधः ॥१२॥

Sloka 12.—If horses lie on their right side like a box or stand on the ground with their right leg raised, there will be success. The same effects as given above will have to be applied by a wise man to other vehicles (animals such as elephants and camels) as well according to the circumstances.

आरोहति क्षितिपतौ विनयोपपन्नो
यात्रानुगोऽन्यतुरगं प्रतिह्रेषते च ।
वक्त्रेण वा स्पृशति दक्षिणमात्मपार्श्वं
योऽश्वः स भर्तुरचिरात् प्रचिनोति लक्ष्मीम् ॥१३॥

Sloka 13.—The horse that is very subservient, when the king mounts it, goes in the direction to which the king is bound (or follows the party of sojourners), and reciprocates when others neigh, or touches its right side with its mouth, enhances erelong its master's wealth.

मुहुर्मुहुर्मूत्रशकृत्करोति न ताड्यमानोऽप्यनुलोमयायी ।
अकार्यभीतोऽश्रुविलोचनश्च शिवं न भर्तुस्तुरगोऽभिधत्ते ॥१४॥

Sloka 14.—The horse that passes urine and dung too frequently, does not go along the proper direction though beaten, shows fright without any cause, and has tears in its eyes, does not indicate prosperity to its master.

उक्तमिदं हयचेष्टितमत ऊर्ध्वं दन्तिनां प्रवक्ष्यामि ।
तेषां तु दन्तकल्पनभङ्गम्लानादिचेष्टाभिः ॥१५॥

Sloka 15.—Thus have I expounded the activities of horses. Hereafter I shall describe those of elephants. Their effects—good or bad—will have to be judged from the cuttings, breaks, faded appearance, etc. of their tusks and other features.

Thus ends the 93rd Adhyaya on the "Intention of Horses".

Omens :—Section IX.

हस्तिचेष्टितम् ॥९४॥ The Attitude of Elephants.

दन्तस्य मूलपरिधिं द्विरायतं प्रोज्झय कल्पयेच्छेषम् ।
अधिकमनूपचराणां न्यूनं गिरिचारिणां किञ्चित् ॥१॥

Sloka 1.—The elephant's tusk should be cut off at a height that is equal to twice its girth at the root (or leave off a length equal to twice the circumference of the elephant's tusk at the root and cut off the rest); but in the case of elephants roaming about marshy places a little more than the above should be left off, and in the case of those of mountains, a little less.

This and the next five slokas are mere repetitions of Adh. LXXIX.—Slokas 20 to 25. *supra.*

शुक्लः समः सुगन्धिः स्निग्धश्च शुभावहो भवेच्छेदः ।
गलनम्लानफलानि च दन्तस्य समानि भङ्गेन ॥७॥

Sloka 7.—The cutting of the tusk being white, even, of good smell and glossy bestows prosperity. The effects of the dropping down and the fading of colour of the tusk are similar to those of its breaking.

मूलमध्यदशनाग्रसंस्थिता देवदैत्यमनुजाः क्रमात्ततः ।
स्फीतमध्यपरिपेलवं फलं शीघ्रमध्यचिरकालसम्भवम् ॥८॥

Sloka 8.—The Gods, demons and men reside in the root, middle part and tip respectively of the elephant's tusk. The effects of omens in these parts will be in order, great, moderate and slight, and they will be felt in a short time, in some time (within a month), and after a long time (after a month), respectively.

दन्तभङ्गफलमत्र दक्षिणे भूपदेशबलविद्रवप्रदम् ।
वामतः सुतपुरोहिते भयान् हन्ति साटविकदारनायकान् ॥९॥

Sloka 9.—The effects of the right tusk breaking in these parts are severally the fleeing of the King, the population and the army; of the left tusk, the destruction of the prince royal, preceptor and the mahout; so also of the army of mountaineers, the consort and leading personages (commanders) respectively.

आदिशेदुभयभङ्गदर्शनात् पार्थिवस्य सकलं कुलक्षयम् ।
सौम्यलग्नतिथिभादिभिः शुभं वर्धतेऽशुभमतोऽन्यथा वदेत् ॥१०॥

Sloka 10.—If both the tusks are found to break, the wholesale ruin of the royal family is to be predicted; but if the breaking occurs in a benefic Lagna (Taurus, Gemini, Cancer, Virgo, Libra, Sagittarius, Pisces), lunar day, asterism and the like, there will be an increase of prosperity; otherwise, there will be an increase of misery.

सौम्यतिथि or benefic lunar days are those other than the रिक्ता one's; सौम्य asterisms are those other than दारुण and उग्र ones. By आदि, It is to be noted that the Lagna may be occupied or aspected by benefics.

क्षीरमृष्टफलपुष्पपादपेष्वापगातटविघट्टितेन वा ।
वाममध्यरदभङ्गखण्डने शत्रुनाशकृदतोऽन्यथा परम् ॥११॥

Sloka 11.—If the elephant be found to break the middle of its left tusk by striking against milky trees, or trees laden with fruits or flowers, or the banks of rivers, the destruction of the enemy is assured ; otherwise (against thorny trees, etc.) or at the breaking of the right tusk, there will be prosperity to the enemy.

स्खलितगतिरकस्मात् त्रस्तकर्णोऽतिदीनः
श्वसिति मृदु सुदीर्घं न्यस्तहस्तः पृथिव्याम् ।
द्रुतमुकुलितदृष्टिः स्वप्नशीलो विलोमो
भयकृदहितभक्षी नैकशोऽसृक्शकृत्कृत् ॥१२॥

Sloka 12.—If the elephant has a stumbling gait, if its ears stop beating suddenly, if it appears very dejected, if it breathes soft and long, placing its trunk on the earth, if its eys are full of tears or closed, if it is always sleepy, if it behaves in a refractory manner, if it eats something unwholesome, or if it passes blood (ichor ?) and dung too frequently, it forebodes danger,

वल्मीकस्थाणुगुल्मक्षुपतरुमथनस्वेच्छया हृष्टदृष्टि-
र्यायाद्यात्रानुलोमं त्वरितपदगतिर्वक्त्रमुन्नम्य चोच्चैः ।
कक्ष्यासन्नाहकाले जनयति च मुहुः शीकरं बृंहितं वा
तत्काले वा मदाप्तिर्जयकृदथ रदं वेष्टयन् दक्षिणं च ॥१३॥

Sloka 13.—If the elephant breaks wantonly ant-hills trunks of trees, bushes, green grass or trees, if it looks jolly, if it goes in the direction of the march, with quick steps, holding aloft its face, if at the time of its being accoutred it ejects spray or trumpets repeatedly, or if it gets intoxicated at the time, or if it takes its trunk around the right tusk, it confers victory.

प्रवेशनं वारिणि वारणस्य ग्राहेण नाशाय भवेन्नृपस्य ।
ग्राहं गृहीत्वोत्तरणं नृपस्य तोयात् स्थलं वृद्धिकरो नृभर्तुः ॥१४॥

Sloka 14.—If an elephant is dragged into water by a crocodile, the king's destruction is indicated ; if, on the other hand, the elephant comes back to the bank dragging the crocodile from the water, the king will prosper.

Thus ends the 94th Adhyaya on "The Attitude of Elephants."

Omens :—Section X.

वायसविरुतम् ॥९५॥ On the Cries of Crows.

प्राच्यानां दक्षिणतः शुभदाः काकाः करायिका वामाः ।
विपरीतमन्यदेशेष्ववधिर्लोकप्रसिद्धैव ॥१॥

Sloka 1.—In the case of the people of the eastern countries, the sight of crows to their right is favourable, but the Karayika is good when on the left side. This is to be reversed in other countries. The demarcation of the countries is to be understood duly from convention.

वैशाखे निरुपहते वृक्षे नीडः सुभिक्षशिवदाता ।
निन्दितकण्टकिशुष्केष्वसुभिक्षभयानि तद्देशे ॥२॥

Sloka 2.—If a crow builds its nest in an unspoilt tree in the month of Vaisakha, there will be plenty of food and prosperity; if in a condemned, thorny or dry tree, there will be danger of famine in that country.

नीडे प्राक्शाखायां शरदि भवेत् प्रथमवृष्टिरपरस्याम् ।
याम्योत्तरयोर्मध्यात् प्रधानवृष्टिस्तरोरुपरि ॥३॥
शिखिदिशि मण्डलवृष्टिर्नैर्ऋत्यां शारदस्य निष्पत्तिः ।
परिशेषयोः सुभिक्षं मूषकसम्पच्च वायव्ये ॥४॥

Slokas 3-4.—If the crow's nest be in an eastern branch of a tree, the first showers for the year will fall during the autumnal season; if it is on a western branch, the rain will be in the rainy season itself; if it is on a southern or northern branch, there will be rain between the two seasons, rainy and autumnal; if it is on the top of the tree, there will be copious rain in all the four months; if it is in the S. E., there will be sporadic rain; if in the S. W., autumnal crops will flourish; if in the other two corners, there will be plenty of food-grains, but in the N. W., rats will increase.

शरदर्भगुल्मवल्लीधान्यप्रासादगेहनिम्नेषु ।
शून्यो भवति स देशश्चौरानावृष्टिरोगार्त्तः ॥५॥

Sloka 5.—If the crow builds its nest on reeds, holy grass, bushes, creepers, corn, temples, houses or pits, the country will be denuded being afflicted with robbers, drought and diseases.

द्वित्रिचतुःशावत्वं सुभिक्षदं पञ्चभिर्नृपान्यत्वम् ।
अण्डावकिरणमेकाण्डताप्रसूतिश्च न शिवाय ॥६॥

Sloka 6.—A crow with two, three or four young ones confers abundance of food; with five, brings about a change of rulers; one throwing away the eggs, or laying a single egg, or no egg at all, is not at all auspicious.

चौरकवर्णैश्चौराश्चित्रैर्मृत्युः सितैस्तु वह्निभयम् ।
विकलैर्दुर्भिक्षभयं काकानां निर्दिशेच्छिशुभिः ॥७।

Sloka 7.—If the young ones of the crow are of the colour of the perfume called Chauraka, there will be trouble from thieves; if of a mixture of colours, there will be death; if white, there will be danger from fire; if crippled, fear of famine.

अनिमित्तसंहतैर्ग्राममध्यगैः क्षुद्भयं प्रविरुवद्भिः ।
रोधश्चक्राकारैरभिघातो वर्गवर्गस्थैः ॥८॥

Sloka 8.—If crows congregate without any cause in the middle of a village and caw aloud, there will be suffering from famine; if they fly in a circular group, the village will be besieged; if they appear in several groups, there will be disaster,

अभयाश्च तुण्डपक्षैश्चरणविघातैर्जनानभिभवन्तः ।
कुर्वन्ति शत्रुवृद्धिं निशि विचरन्तो जनविनाशम् ॥९॥

Sloka 9.—If the crows attack people fearlessly with their beaks, wings or kicks, there will be an increase of enemies; if they fly at night, the destruction of the people is indicated.

सव्येन खे भ्रमद्भिः स्वभयं विपरीतमण्डलैश्च परात् ।
अत्याकुलं भ्रमद्भिर्वातोद्भ्रामो भवति काकैः ॥१०॥

Sloka 10.—If crows fly from left to right, there will be trouble from one's own kinsmen; if from right to left, from enemies; if in a disorderly fashion, there will be a whirl-wind.

ऊर्ध्वमुखाश्चलपक्षाः पथि भयदाः क्षुद्भयाय धान्यमुषः ।
सेनाङ्गस्था युद्धं परिमोषं चान्यभृतपक्षाः ॥११

Sloka 11.—Crows with their beaks raised and wings fluttering indicate danger to a traveller on his way; those stealing corn, famine; those perched on something pertaining to the army, a battle; those that have wings similar (very dark) to those of the cuckoo, theft.

भस्मास्थिकेशपत्राणि विन्यसन् पतिवधाय शय्यायाम् ।
मणिकुसुमाद्यवहनने सुतस्य जन्माप्यथाङ्गनायाश्च ॥१२॥

Sloka 12.—If it throws ashes, bones, hair or leaves on a couch, the owner will meet with his end; if it strikes the bed with a gem, flower or something like that, a son will be born to him; if with grass, a stick or so, a daughter.

पूर्णाननेऽर्थलाभः सिकताधान्यार्द्रमृत्कुसुमपूर्वैः ।
भयदो जनसंवासाद्यदि भाण्डान्यपनयेत्काकः ॥१३॥

Sloka 13.—When the crow's mouth is filled with sand, corn, wet clay, flower or the like, there is influx of wealth ; when it takes away vessels (treasures ?) from a place where dwell many people, there is disaster.

वाहनशस्त्रोपानच्छत्रच्छायाङ्गकुट्टने मरणम् ।
तत्पूजायां पूजा विष्ठाकरणेऽन्नसम्प्राप्तिः ॥१४॥

Sloka 14.—If the crow strikes a vehicle, weapon, slipper, shade of the umbrella or a man himself, the person concerned will die ; if it worships (with flowers, etc.) any of these, he will get honour ; if it passes excreta, he will get food.

यद्द्रव्यमुपनयेत्तस्य लब्धिरपहरति चेत्प्रणाशः स्यात् ।
पीतद्रव्यैः कनकं वस्त्रं कार्पासिकैः सितै रूप्यम् ॥१५॥

Sloka 15.—A person will gain or lose whatever article the crow brings near or takes away from him. If the article brought or taken away be yellow in colour, it will be gold ; if cotton, clothes ; if white, silver.

सक्षीरार्जुनवञ्जुलकूलद्वयपुलिनगा रुवन्तश्च ।
प्रावृषि वृष्टिं दुर्दिनमनृतौ स्नाताश्च पांसुजलैः ॥१६॥

Sloka 16.—If in the rainy season the crow caws sitting on a milky tree, the Arjuna, the Vanjula, on the banks of rivers, or on sand dunes, there will be good rain; in other seasons, the sky will be overcast Similarly, ii it bathes in dust or water in the rainy season, there will be rain ; in others, only a cloudy sky.

दारुणनादस्तरुकोटरोपगो वायसो महाभयदः ।
सलिलमवलोक्य विरुवन् वृष्टिकरोऽब्दानुरात्री च ॥१७॥

Sloka 17.—If the crow caws frightfully from the interior of a tree-hollow, there will be great danger; if it caws looking at water, or after the thunder of clouds, there will be rain.

दीप्तोद्विग्नो विटपे विकुट्टयन् वह्निकृद्विधुतपक्षः ।
रक्तद्रव्यं दग्धं तृणकाष्ठं वा गृहे विदधत् ॥१८॥

Sloka 18.—If it strikes its beak in pain against a branch standing in the 'Burning' quarter and shaking its wings, there will be danger from fire; if it brings a red substance, something burnt, grass or wood into a house, the same effect will have to be declared,

ऐन्द्र्यादिदिगवलोकी सूर्याभिमुखो रुवन् गृहे गृहिणः ।
राजभयचोरबन्धनकलहाः स्युः पशुभयं चेति ॥१९॥

Sloka 19.—If the crow facing the Sun caws from a house, looking at the East, South, West or North, the owner will have trouble from the king, thieves, imprisonment or quarrel respectively; if it is in any corner, his domestic animals will suffer (or he will be troubled by them).

शान्तामैन्द्रीमवलोकयन् रुयाद्राजपुरुषमित्राप्तिः ।
भवति च सुवर्णलब्धिः शाल्यन्नगुडाशनाप्तिश्च ॥२०॥

Sloka 20.—If the crow caws looking at the East that is 'tranquil', there will be meeting with kings' officers and friends, and acquisition of gold and food consisting of rice and sweet pudding.

आग्नेय्यामनलाजीविकयुवतिप्रवरधातुलाभश्च ।
याम्ये माषकुलुत्थाभोज्यं गान्धर्विकैर्योगः ॥२१॥

Sloka 21.—If it caws looking at the S. E. that is Tranquil', there will be the gain of goldsmiths (those that live by fire), young damsels and costly minerals; if at the South, one will eat food prepared from black-gram and horse-gram and come into contact with musicians.

नैर्ऋत्यां दूताश्वोपकरणदधितैलपललभोज्याप्तिः ।
वारुण्यां मांससुरासवधान्यसमुद्ररत्नाप्तिः ॥२२॥

Sloka 22.—If the crow caws looking at the S. W. that is ‘Tranquil’, one will get messengers, horses, implements, curds, oils, flesh and food; if at the West, flesh, toddy, spirituous liquor, corn and oceanic gems.

मारुत्यां शस्त्रायुधसरोजवल्लीफलाशनाप्तिश्च ।
सौम्यायां परमान्नाशनं तुरङ्गाम्बरप्राप्तिः ॥२३॥

Sloka 23.—If it caws looking at the N. W. (Tranquil), one will get weapons, lotuses, fruits of creepers and food; if at the North, milk porridge, horses and clothes.

ऐशान्यां सम्प्राप्तिर्घृतपूर्णानां भवेदनडुहश्च ।
एवं फलं गृहपतेर्गृहपृष्ठसमाश्रिते भवति ॥२४॥

Sloka 24—If it caws looking at the N. E. (Tranquil), one will eat edibles prepared in ghee. He will get bulls Thus, the effects mentioned above accrue to the owner of the house, when the crow sits on its roof.

गमने कर्णसमश्चेत् क्षेमाय न कार्यसिद्धये भवति ।
अभिमुखमुपैति यातुर्विरुवन् विनिवर्त्तयेद्यात्राम् ॥२५॥

Sloka 25.—A crow passing near the ear of a traveller confers health, but not success in the undertaking; one coming towards him cawing creates obstacles for the journey (spoils the journey).

वामे वाशित्वादौ दक्षिणपार्श्वेऽनुवाशते यातुः ।
अर्थापहारकारी तद्विपरीतोऽर्थसिद्धिकरः ॥२६॥

Sloka 26.—If a crow caws at first to the left and then to the right of a traveller, his wealth will be stolen; if it is contrariwise, he will get wealth.

यदि वाम एव विरुवन् मुहुर्मुहुर्यायिनोऽनुलोमगतिः ।
अर्थस्य भवति सिद्धै प्राच्यानां दक्षिणश्चैवम् ॥२७॥

Sloka 27.—If a crow caws constantly to the left of a traveller and flies in the same direction, his wealth will increase; this will happen if it caws even to the right in the case of people of the Eastern countries..

वामः प्रतिलोमगतिर्विरुवन् गमनस्य विघ्नकृद्भवति ।
तत्रस्थस्यैव फलं कथयति तद्वाञ्छितं गमने ॥२८॥

Sloka 28.—If a crow caws to the left of a traveller and flies in the opposite direction, his journey will be hindered. The desired object of a person's journey is indicated by the crow before he sets out.

दक्षिणविरुतं कृत्वा वामो विरुयाद्यथेप्सितावाप्तिः ।
प्रतिवाश्य पुरो यायाद् द्रुतमत्यर्थागमो भवति ॥२९॥

Sloka 29.—If a crow caws at first to the right and then to the left of a person, he will obtain his desires; if it cries and flies fast in front of him, he will quickly gain wealth.

प्रतिवाश्य पृष्ठतो दक्षिणेन यायाद् द्रुतं क्षतजकारी ।
एकचरणोऽर्कमीक्षन् विरुवंश्च पुरो रुधिरहेतुः ॥३०॥

Sloka 30.—If it flies fast to the right of a person, having at first cawed behind him, or if it caws in front looking at the Sun and standing on one leg alone, he will soon bleed.

दृष्ट्वार्कमेकपादस्तुण्डेन लिखेद्यदा स्वपिच्छानि ।
पुरतो जनस्य महतो वधमभिधत्ते तदा बलिभुक् ॥३१॥

Sloka 31.—If it scratches with its beak its own feathers, looking at the Sun and standing in front on one leg, then a great massacre of men is indicated.

सस्योपेते क्षेत्रे विरुवति शान्ते ससस्यभूलब्धिः ।
आकुलचेष्टो विरुवन् सीमान्ते क्लेशकृद्यातुः ॥३२॥

Sloka 32.—If the crow caws standing in a 'Tranquil' quarter in a corn-field, one will get lands consisting of corn-fields; if one caws behaving in a disorderly manner in the border of a village, the traveller will have sufferings.

सुस्निग्धपत्रपल्लवकुसुमफलानम्रसुरभिमधुरेषु ।
सक्षीराव्रणसंस्थितमनोज्ञवृक्षेषु चार्थसिद्धिकरः ॥३३॥

Sloka 33.—A crow that is perched on a tree with soft leaves, sprouts, flowers and fruits, on a sweet-smelling tree, one with sweet fruits, a milky one, one without holes, or an attractive tree, brings wealth.

निष्पन्नसस्यशाद्वलभवनप्रासादहर्म्यहरितेषु ।
धन्योच्छ्रयमङ्गल्येषु चैव विरुवन् धनागमदः ॥३४॥

Sloka 34.—One cawing from a place of crops, green grass, house, temple, mansion or something green, or from a blessed, lofty or auspicious place, causes influx of wealth.

गोपुच्छस्थे वल्मीकगेऽथवा दर्शनं भुजङ्गस्य ।
सद्यो ज्वरो महिषगे विरुवति गुल्मे फलं स्वल्पम् ॥३५॥

Sloka 35.—If a crow caws sitting on the tail of a cow or on an ant-hill, there will be the sight of a snake;

if on a buffalo, one will be attacked by fever the same day ; if on a bush, the effect is negligible.

कार्यस्य व्याघातस्तृणकूटे वामगेऽम्बुसंस्थे वा ।
ऊर्ध्वाऽग्निप्लुष्टेऽशनिहते च काके वधो भवति ॥३६॥

Sloka 36—When the crow caws sitting on a heap of straw or on water to the left of a person, his business will be spoiled by hindrances ; when it is perched on a tree whose top is burnt by fire or struck by lightning, there will be death.

कण्टकामिश्रे सौम्ये सिद्धिः कार्यस्य भवति कलहश्च ।
कण्टकिनि भवति कलहो वल्लीपरिवेष्टिते बन्धः ॥३७॥

Sloka 37.—If it sits on an auspicious but thorny tree, there will be success of the undertaking and quarrel too ; if on a thorny tree, there will be quarrel ; if on a tree entwined with creepers, imprisonment.

छिन्नाग्रेऽङ्गच्छेदः कलहः शुष्कद्रुमस्थिते ध्वाङ्क्षे ।
पुरतश्च पृष्ठतो वा गोमयसंस्थे धनप्राप्तिः ॥३८॥

Sloka 38.—If it sits on a tree whose top is chopped off, one will be deprived of a limb ; if on a withered tree, there will be quarrel ; if on cowdung in front of or behind a person, he will get money.

मृतपुरुषाङ्गावयवास्थितोऽभिविरुवन् करोति मृत्युभयम् ।
भञ्जन्नस्थि च चञ्च्वा यदि विरुवत्यास्थिभङ्गाय ॥३९॥

Sloka 39.—One cawing sitting on a limb of a dead body causes fear of death. One breaking a bone with its beak and cawing causes the fracture of the traveller's bone.

रज्ज्वास्थिकाष्ठकण्टकिनिःसारशिरोरुहानने रुवति ।
भुजगगददंष्ट्रितस्करशस्त्राग्निभयान्यनुक्रमशः ॥४०॥

Sloka 40.—If the crow caws holding in its mouth a rope, bone, stick, thorn, rubbish, and hair, the effects in order are fear of serpents, diseases, tusked animals, thieves, weapons and fire.

सितकुसुमाशुचिमांसाननेऽर्थसिद्धिर्यथेप्सिता यातुः ।
पक्षौ धुन्वन्नूर्ध्वानने च विघ्नं मुहुः क्वणति । ४१॥

Sloka 41.—If it caws holding in its mouth a white flower, dirt or flesh, the tourist will achieve his desired objects ; if it caws frequently shaking its wings and raising its face, his journey will be obstructed.

यदि शृङ्खलां वरत्रां वल्लीं वादाय वाशते बन्धः ।
पाषाणस्थे च भयं क्लिष्टापूर्वाध्विकयुतिश्च ॥४२॥

Sloka 42.—If the crow caws holding a chain, strap or a creeper, there will be imprisonment ; if it stands on a stone, fear and contact with a suffering stranger who is travelling.

अन्योऽन्यभक्षसंक्रामिताननेतुष्टिरुत्तमा भवति ।
विज्ञेयः स्त्रीलाभो दम्पत्योर्विरुवतोर्युगपत् ॥४३॥

Sloka 43.—If two crows put some food into the mouth of each other, the traveller will have the greatest satisfaction. If a male and a female crow caw simultaneously, he will obtain a damsel.

प्रमदाशिरउपगतपूर्णकुम्भसंस्थेऽङ्गनार्थसम्प्राप्तिः ।
घटकुट्टने सुतविपद्घटोपहदनेऽन्नसम्प्राप्तिः ॥४४॥

Sloka 44.—If a crow sits on a full pot on the head of a damsel, the traveller will get a woman and wealth ; if it strikes the pot, there will be danger to his son's life ; if it passes excreta on the pot, he will get food.

स्कन्धावारादीनां निवेशसमये रुवंश्चलत्पक्षः ।
सूचयतेऽन्यत्स्थानं निश्चलपक्षस्तु भयमात्रम् ॥४५॥

Sloka 45.—If a crow caws beating its wings at the time of encampment or making a halting place, change of place is indicated; if it does not shake its wings, there will be only fear.

प्रविशद्भिः सैन्यादीन् सगृध्रकङ्कैर्विनामिषं ध्वाङ्क्षैः ।
अविरुद्धैस्तैः प्रीतिर्द्विषतां युद्धं विरुद्धैश्च ॥४६॥

Sloka 46.—If crows enter an army (town or village) along with vultures or herons, without carrying meat and without fighting with others, one will make peace with the enemy; if they be fighting, there will be war with the enemy.

बन्धः सूकरसंस्थे पङ्काक्ते सूकरे द्विकेऽर्थाप्तिः ।
क्षेमं खरोष्ट्रसंस्थे केचित्प्राहुर्वधं तु खरे ॥४७॥

Sloka 47.—If two crows are seen standing on a hog, there will be imprisonment; if on a hog covered with silt, gain of wealth; if on a donkey or a camel, happiness; but according to some, there will be death, if it is on the donkey.

वाहनलाभोऽश्वगते विरुवत्यनुयायिनि क्षतजपातः ।
अन्येऽप्यनुव्रजन्तो यातारं काकवद्विहगाः॥४८॥

Sloka 48.—If the crow caws sitting on the back of a horse, one will come by vehicles; if it caws following a tourist, he will have his blood spilt. Other birds that follow (crying) a traveller, also produce the same effects as the crow.

द्वात्रिंशत्प्रविभक्ते दिक्चक्रे यद्यथा समुद्दिष्टम् ।
तत्तत्तथा विधेयं गुणदोषफलं यियासूनाम् ॥४९॥

Sloka 49.—Whatever good or bad effects are predicted of other omens in the 32 parts of the ' Cycle of Quarters ', they are to be applied to the crow as well in the case of those that wish to undertake journey.

का इति काकस्य रुतं स्वनिलयसंस्थस्य निष्फलं प्रोक्तम् ।
कव इति चात्मप्रीत्यै केति रुते स्निग्धमित्राप्तिः ॥५०॥
करेति कलहं कुरुकुरु च हर्षमथ कटकेटाति दधिभक्तम् ।
केके विरुतं कुकु वा धनलाभं यायिनः प्राह ॥५१॥

Slokas 50-51.—If the crow caws as ' Ka ' from its nest, there is no effect at all; if as ' Kava ', one will get joy; if as ' Ka ', meet one's bosom friend; if as ' Kara ', there will be quarrel ; if as ' Kuru kuru ', joy; if as ' Kata kata ', one will get curded rice ; If as ' Ke ke' or ' Ku ku ', the traveller will gain wealth.

खरेखरे पथिकागममाह कखाखेति यायिनो मृत्युम् ।
गमनप्रतिषेधिकमा कखला सद्योऽभिवर्षाय ॥५२॥

Sloka 52.—The crow producing the sound of 'Khare khare ' indicates the arrival of a traveller ; of ' Kakhakha ', the tourist's death ; the sound of 'आ' forbids the journey ; of ' Kakhala ' indicates immediate rainfall.

काकेति विघातः काकटीति चाहारदूषणं प्राह ।
प्रीत्यास्पदं कवकवेति बन्धमेवं कगाकुरिति ॥५३॥

Sloka 53.—The crow producing the sound ' Kaka ' foretells ruin ; ' Kakati ', the vitiation of food ; ' Kavakava ', friendship (making friends with somebody) ; ' Kagaku ', imprisonment.

प्रीत्यास्वदम्पती is another reading.

करगौ विरुते वर्षं गुडवत् त्रासाय वडिति वस्त्राप्तिः ।
कलयेति च संयोगः शूद्रस्य ब्राह्मणैः साकम् ॥५४॥

Sloka 54.—If the crow cries as ‘ Karagau ’, there will be rain ; if ‘ Guda ’, fear ; if ‘ Vad ’, gain of cloths ; if ‘ Kalaya ’, Sudras will come in contact with Brahmins.

कडिति फलाप्तिः फलदाहिदर्शनं टङ्गिति प्रहारः स्युः ।
स्त्रीलाभः स्त्रीति रुते गडिति गवां पुडिति पुष्पाणाम् ॥५५॥

Sloka 55.—If the crow cries as ‘ Kad ’, there will be the acquisition of the desired objects and the sight of serpents ; if ‘ Tad ’, one will receive blows ; if ‘ Stree ’, one will get a damsel ; if ‘ Gad ’, cows ; if ‘Pud’, flowers.

युद्धाय टाकुटाकिति गुहु वह्निभयं कटेकटे कलहः ।
टाकुलि चिण्टिचि केकेकेति पुरं चेति दोषाय ॥५६॥

Sloka 56.—If it produces the sound ‘ टाकुटाकु ’, there will be a fight ; if ‘ गुहु ’, danger from fire ; if ‘ कटेकटे ’, quarrel. The sounds ‘ टाकुलि, चिण्टिचि, केकेके and पुर ’, all lead to harmful results.

काकद्वयस्यापि समानमेतत फलं यदुक्तं रुतचेष्टिताद्यैः ।
पतत्रिणोऽन्येऽपि यथैव काको वन्याः श्ववच्चोपरिदंष्ट्रिणो ये ॥५७॥

Sloka 57.—What effects have been assigned to the cry, moments, etc. of a single crow, equally apply to those of two crows also. Other birds too are to be treated on a par with the crow, just as wild animals that have tusks above are likened to the dogs.

स्थलसलिलचराणां व्यत्ययो मेघकाले
प्रचुरसलिलवृष्टयै शेषकाले भयाय ।
मधु भवननिलीनं तत्करोत्याशु शून्यं
मरणमपि च नीला मक्षिका मूर्ध्नि लीना ॥५८॥

Sloka 58.—When terrestrial and aquatic animals move in water and on land respectively in the rainy season, there will be abundant rain; but in other seasons, there will be danger; bees building their honey-comb inside a house, will make it empty soon; blue flies clinging to the head bring about death.

विनिक्षिपन्त्यः सलिलेऽण्डकानि पिपीलिका वृष्टिनिरोधमाहुः।
तरुं स्थलं वापि नयन्ति निम्नाद्यदा तदा ताः कथयन्ति वृष्टिम् ॥

Sloka 59.—Ants laying eggs on water bespeak drought; if they carry their eggs from a pit either to a tree or an elevated ground, they indicate rain.

कार्यं तु मूलशकुनेऽन्तरजे तदह्नि
विन्द्यात्फलं नियतमेवमिमे विचिन्त्याः।
प्रारम्भयानसमयेषु तथा प्रवेशे
ग्राह्यं क्षुतं न शुभदं क्वचिदप्युशन्ति ॥६०॥

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Sloka 60.—The effect of an undertaking (or Journey) is to be judged from the initial omen; the effect of one occurring in the middle will be felt on the same day. In this manner all these omens mentioned so far must needs be taken into consideration at the commencement of any work, and at the time of journeys, as well as of entering a new house; but sneezing should be paid special attention to, for nowhere is it admitted as a beneficial omen.

शुभं दशापाकमविघ्नसिद्धिं मूलाभिरक्षामथवा सहायान्।
दुष्टस्य संसिद्धिमनामयत्वं वदन्ति ते मानयितुर्नृपस्य ॥६१॥

Sloka 61.—Good omens indicate the maturing of a Dasa in a beneficial manner, accomplishment of the objects without obstacles; preservation of the hereditary kingdom (or wealth), getting allies, easy subjugation of unyielding enemies, and enjoying sound health, to a sovereign who has faith in them.

क्रोशादूर्ध्वं शकुनविरुतं निष्फलं प्राहुरेके
तत्रानिष्टे प्रथमशकुने मानयेत्पञ्च षट् च ।
प्राणायामान्नृपतिरशुभे षोडशैव द्वितीये
प्रत्यागच्छेत् स्वभवनमतो यद्यनिष्टस्तृतीयः ॥६२॥

Sloka 62.—According to some authorities, the cries of omens heard after one has gone a Kros (about 2 miles) have no effect at all. But if the first omen is harmful, the king should do eleven Pranayamas; if the second too proves evil, he should do 16 Pranayamas, and if the third too persists in being malefic, he should return home.

प्राणायाम is thus defined.

सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह ।
त्रिः पठेदायतप्राणः प्राणायामः स उच्यते ॥

Thus ends the 95th Adhyaya on the "Cries of Crows".

शाकुनोत्तरम् ॥९६॥ Further Omens.

Omens: Section IX.

दिग्देशचेष्टास्वरवासरर्क्षमुहूर्त्तहोराकरणोदयांशान् ।
चरस्थिरोन्मित्रबलाबलं च बुद्ध्वा फलानि प्रवदेद्रुतज्ञः ॥१॥

Sloka 1.—One conversant with the cries of birds and beasts ought to declare the effects of omens only after understanding the relative strength of the particular quarter, place, movements, sound, the particular week-day, asterism, Muhurta, Hora, Karana, the Ascendant, its divisions and its being a moveable, fixed or dual sign.

द्विविधं कथयन्ति संस्थितानामागामिस्थिरसञ्ज्ञितं च कार्यम् ।
नृपदूतचरान्यदेशजातान्याभिघातः स्वजनादि चागमाख्यम् ॥२॥

Sloka 2.—In the case of persons who do not proceed on a journey, there are two kinds of the effects of omens, *viz.*, the unstable (future) and the stable. To the first category belong those pointing to the king, envoy, spy, foreign countries, attack (troubles) and kinsmen.

(The commentator says stable means past ones and unstable future).

उद्बद्धसङ्ग्रहणभोजनचौरवह्नि-
वर्षोत्सवात्मजवधाः कलहो भयं च ।
वर्गः स्थिरोऽयमुदयेन्दुयुते स्थिरर्क्षे
विन्द्यात् स्थिरं चरगृहे च चरं यदुक्तम् ॥३॥

Sloka 3.—The effect of omens referring to imprisonment, meeting (acquisition), meals, thieves, fire, rain, festivities, sons, death, quarrels and fears belong to the 'stable' category, provided the Ascendant and the sign occupied by the Moon at the time are fixed signs; if they are moveable ones, they belong to the 'unstable' category.

स्थिरप्रदेशोपलमान्दिरेषु सुरालये भूजलसान्निधौ च ।
स्थिराणि कार्याणि चराणि यानि चलप्रदेशादिषु चागमाय ॥४॥

Sloka 4.—The effects are called 'stable', when the omens occur in a firm place, on a stone, in a house, a temple, on the earth and near water; and when they are in moving things, etc., they are called 'unstable' or 'Future'.

आप्योदयर्क्षक्षणदिग्जलेषु पक्षावसानेषु च ये प्रदीप्ताः ।
सर्वेऽपि ते वृष्टिकरा रुवन्तः शान्तोऽपि वृष्टिं कुरुतेऽम्बुचारी ॥५॥

Sloka 5.—All omens that are situated in an Ascendant happening to be a watery sign (Cancer, Capricorn, Pisces), in a watery asterism (Purvashadha, Satabhisha), in a watery Muhurta (having the name of water or presided over by Varuna), in a quarter presided over by Varuna, and in a place where there is water, that occur at the end of the fortnights, that are 'blasted' (by Gods or by action), and that cry, produce rain. Under the same circumstances, even a 'Tranquil' omen that is aquatic causes rain.

आग्नेयदिग्लग्नमुहूर्त्तदेशेष्वर्कप्रदीप्तोऽग्निभयाय रौति ।
विष्टयां यमर्क्षोदयकण्टकेषु निष्पत्रवल्लीषु च दोषकृत् स्यात् ॥६॥

Sloka 6.—An omen blasted by the Sun and posited in the S. E. corner in a fiery Ascendant (Aries, Leo, Scorpio, Capricorn or Aquarius), in a fiery Muhurta, in the Krittika asterism, and in a place where fire is kept, causes danger from fire, while crying; similarly one occurring in Vishti Karana, in a star presided over by Yama (Bharani), in a sign of Saturn happening to be the Ascendant and in thorny trees, and on creepers without leaves, causes harm.

ग्राम्यः प्रदीप्तः स्वरचेष्टिताभ्यामुग्रो रुवन् कण्टकिनि स्थितश्च ।
भौमर्क्षलग्ने यदि नैर्ऋतीं च स्थितोऽभितश्चेत्कलहाय दृष्टः ॥७॥

Sloka 7.—A rural bird or beast that is 'blasted' by voice or action, that is crying fiercely, that is standing on a thorny tree in S. W., in a Lagna owned by Mars, and facing a person, leads to quarrel when seen.

लग्नेऽथवेन्दोर्भृगुभांशसंस्थे विदिक्स्थितोऽधोवदनश्च रौति ।
दीप्तः स चेत् सङ्ग्रहणं करोति योन्या तया या विदिशि प्रदिष्टा ॥८॥

Sloka 8.—Or, when the creature cries with its face hung down, standing in a corner and in a Navamsa of Venus happening to be rising or occupied by the Moon, and being 'blasted' (in place or sound), the person will get a woman of the type assigned to the particular corner.

योऽन्योऽनुयायाद्दिशि सम्प्रदिष्टः is another reading.

The meaning will be "he will meet some-body that is assigned to that quarter and who happens to go along the same path."

पुंराशिलग्ने विषमे तिथौ च दिक्स्थः प्रदीप्तः शकुनो नराख्यः ।
वाच्यं तदा सङ्ग्रहणं नराणां मिश्रे भवेत् षण्ढकसम्प्रयोगः ॥९॥

Sloka 9.—An omen that is 'Blasted' and posited in a male Ascendant, in an odd Tithi and in a cardinal quarter is termed 'Masculine'. In this case one will come in contact with men; if it is mixed, *i. e.* in a male sign and in an even Tithi, he will meet eunuchs.

एवं रवेः क्षेत्रनवांशलग्ने लग्ने स्थिते वा स्वयमेव सूर्ये ।
दीप्तोऽभिधत्ते शकुनो विरौति पुंसः प्रधानस्य हि कारणं तत् ॥१०॥

Sloka 10.—If an omen that is 'Blasted' cries, when the Ascendant or its Navamsa is owned by Sun or when the Sun himself is in the Ascendant, the arrival of an eminent personage is indicated.

प्रारभ्यमाणेषु च सर्वकार्येष्वर्कान्विताद्भाद्गणयेद्विलग्नम् ।
सम्पद्विपच्चेति यथाक्रमेण सम्पद्विपच्चेति तथैव वाच्या ॥११॥

Sloka 11.—At the commencement of any work, count the distance in signs from the one occupied by the Sun to the Lagna in the manner of 'Weal' and 'Woe' in order. Accordingly, wealth or misery will have to be predicted.

If the Lagna is an odd number from the Sun's Rasi, it is good; if even, bad.

काणेनाक्ष्णा दक्षिणेनैति सूर्ये चन्द्रे लग्नाद् द्वादशे चेतरेण ।
लग्नस्थेऽर्के पापदृष्टेऽन्ध एव कुब्जः स्वर्क्षे श्रोत्रहीनो जडो वा ॥१२॥
क्रूरः षष्ठे क्रूरदृष्टो विलग्नाद् यस्मिन् राशौ तद्गृहाङ्गे व्रणोऽस्य ।
एवं प्रोक्तं यन्मया जन्मकाले चिह्नं रूपं तत्तदस्मिन् विचिन्त्यम् ॥

Slokas 12-13.—If the Sun is posited in the 12th place from the Lagna at the time, the person whom one will meet will be blind of the right eye; if the Moon be there, he will be blind of the left eye; if the Sun be in the Lagna itself and be aspected by malefics, he will be completely blind. If the Sun in the above condition be in his own Rasi, he will be hunch-backed, deaf or an imbecile. If the 6th house from the Lagna be occupied and aspected by malefics, the person will have ulcer in the limb indicated by that sign. In this way, whatever marks or forms (colours) have been expounded by me in connection with the time of births will have to be adopted here too.

This shows clearly that Brihatjataka was written first and then only this book.

अथाऽऽगतस्याख्याज्ञानमाचार्यः करोति। तच्चाल्पबहुलं स्वल्पग्रन्थं मृदुबुद्धीनामगम्यमतोऽस्माभिस्तदेव बोधियात्रायां यवनेश्वररकृतश्चाक्षरकोशो व्याख्यायते-

अतः परं लोकनिरूपितानि द्रव्येषु नानाक्षरसङ्ग्रहाणि ।
इष्टप्रणीतानि विभाजितानि नामानि केन्द्रक्रमशः प्रवक्ष्ये ॥१॥

1. Hereafter I shall explain in the order of the Kendras the names that are held by the objects of the world, *viz.*, mineral, vegetables and animals with multifarious distinctions made a will and composed of various syllables.

So far Yavaneswara has been treating of the method of guessing the query.

लग्नाम्बुसंस्थास्तनभःस्थितेषु क्षेत्रेषु ये लग्नगता गृहांशाः ।
तेभ्योऽक्षराण्यात्मगृहाश्रयाणि विन्द्याद्ग्रहाणां स्वगणक्रमेण ॥२॥

2. The syllables belonging to the signs in accordance with their respective classes of sounds will have to be gathered from the Navamsas of the signs signifying the Lagna, the 4th, the 7th. and the 10th houses.

कवर्गपूर्वान् कुजशुक्रचान्द्रिजीवार्कजानां प्रवदन्ति वर्गान् ।
यकारपूर्वाः शशिनो निरुक्ता वर्णास्त्वकारप्रभवा रवेः स्युः ॥३॥

3. The guttural, palatal. lingual, dental and labial class of consonants belong severally to Mars, Venus, Mercury, Jupiter and Saturn; the eight letters beginning with य-ya belong to the Moon and the vowels to the Sun.

द्रेक्काणवृद्ध्या प्रवदन्ति नाम त्रिपञ्चसप्ताक्षरमोजराशौ ।
युग्मे तु विन्द्याद् द्विचतुष्कषट्कं नामाक्षराणि ग्रहदृष्टिवृद्ध्या ॥४॥

4. The number of letters constituting a name is to be deduced from the decanate that is rising. In an odd sign, the numbers will be three, five and seven respectively, in the first, second and third decanates; and in an even sign, they will in order be 2, 4 and 6. They are also ascertained from the strength of the aspect of planets.

वर्गोत्तमे द्व्यक्षरकं चरांशे स्थिरर्क्षभागे चतुरक्षरं तत् ।
ओजेषु चैभ्यो विषमाक्षराणि स्युर्द्विस्वभावेषु तु राशिवच्च ॥५॥

5. If the Vargottama Navamsa of a Rasi be signified by an even and a moveable one, the name consists of two syllables; if by an even and at the same time a fixed sign, four syllables. If the Vargottama Navamsa be an odd as well as a moveable Rasi, there will be three letters; if by a fixed sign, five. If the Lagna be a dual sign, the name will consist of as many letters as correspond to the number signified by the Rasi (when counted from Mesha).

द्विमूर्त्तिसञ्ज्ञे तु वदेद्द्विनाम सौम्येक्षिते द्विप्रकृतौ च राशौ ।
यावान् गणः स्वोदयगोंशकानां तावान् ग्रहः संग्रहकेऽक्षराणाम् ॥६॥

6. In the case of a dual sign, two names will have to be declared; when it is aspected by benefics, then too, the same result. The particular Navamsa rising at the time, gives the number of letters constituting the name.

संयोगमादौ बहुलेषु विन्द्यात् कूटेषु संयोगपरं वदन्ति ।
स्वोच्चांशके द्विष्कृतमृक्षयोगाद्गुर्वक्षरं तद्भवनांशके स्यात् ॥७॥

7. If the rising sign be odd, 'the name will begin with a conjunct consonant; if an even one, with a letter followed by a conjunct consonant. When the planet (contributing a letter to the name) is posited in his highest exaltation, the letter is repeated according to the nature of the particular sign (odd or even); a name will have a long syllable गुरु in the particular place signified by the Navamsa rising at the time.

श्रीधर, क्षीर, स्मर are the examples for the first. पद्म, धर्म, वसुदत्त, etc. for the second; if odd. दरद, दामोदर, if even, देवदेव, धराधर etc.

मात्रादियुक् स्याद्ग्रहयुक्त्रिकोणे द्रेष्काणपर्यायवदक्षरेषु ।
नभोबलेषूर्ध्वमधोऽम्बुजेषु ज्ञेयो विसर्गोऽस्तबलान्वितेषु ॥८॥

8. When the 5th or the 9th house is occupied by planets, there will be an extra syllabic instant in the name in the letter signified by the decanate. When the 10th house is strong, there will be the upper sign of long syllable; when the 4th, lower sign; when the 7th, a Visarga.

शीर्षोदयेषूर्ध्वमुशन्ति मात्रामधश्च पृष्ठोदयशब्दितेषु ।
तिर्यक् च विन्द्यादुभयोदये तां दीर्घेषु दीर्घामितरेषु ह्रान्याम् ॥९॥

9. When a Seershodaya Rasi is rising, the मात्रा (syllable instant) will be upwards; when it is a Prishtodaya one, the मात्रा will be downwards. In the case of a dual sign rising, it is across; when it is a long sign, there is a long syllable; when it is medium or short, it will be short.

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प्राग्लग्नतोयास्तनभःस्थितेषु भेष्वंशकेभ्योऽक्षरसग्रहः स्यात् ।
क्रूरोऽक्षरं हन्ति चतुष्टयस्थो दृष्ट्यापि मात्रां च त्रिकोणगो वा ॥१०॥

10. The letters of a name are contributed by the Navamsas of the signs that are the 1st, 4th, 7th and 10th houses. A malefic posited in a Kendra house destroys a syllable, while in a triangular one, destroys a मात्रा. The same result will arise even by aspect.

शुभग्रहस्तूर्जितवीर्यभागी स्थानांशतुल्याक्षरदः स चोक्तः ।
पश्यन् स्थितः केन्द्रत्रिकोणयोर्वा स्वोच्चेऽपि वर्णद्वयमात्मभागे ॥११॥

11. A strong benefic is said to contribute as many syllables as the Navamsas travelled by him; or when he is posited in a Kendra, Kona, in his exaltation or own Navamsa and aspects the Lagna, he gives two letters.

क्षेत्रेश्वरे क्षीणबलेंऽशके च मात्राक्षरं नाशमुपैति तज्जम् ।
असम्भवेऽप्युद्भवमेति तस्मिन् वर्गाद्यमुच्चांशयुजीशदृष्टे ॥१२॥

12. When the lord of the sign rising as also its Navamsa are weak, the syllabic instant मात्रा as well as the syllable caused by that is destroyed; still, in its stead, the first letter of the particular class comes into being provided the said lord is posited in the Navamsa that is owned by his exaltution sign and the Navamsa Rasi aspected by its own lord (or, and aspected by the lord of that Rasi or Navamsa Rasi ?)

केन्द्रे यथास्थानबलप्रकर्षं क्षेत्रस्य तत्क्षेत्रपतेश्च बुद्ध्वा ।
कार्योऽक्षराणामनुपूर्वयोगो मात्रादिसंयोगविकल्पना च ॥१३॥

13. The order of the letters as well as the existence of the Matras, conjunct consonants at the beginning or the end should be fixed only after ascertaining fully the extent of the positional strength of the Kendra house and its lord.

तत्रादिराश्यादिचतुर्विलग्नमाद्यंशकादिक्रमपर्ययेण ।
ग्रहांशकेभ्यः स्वगणाक्षराणामन्वर्थने प्राप्तिरियं विधार्या ॥१४॥

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14. In reconstructing a name, the method to be adopted is the following: Take the four Kendras beginning with the first sign (*i. e*, Aries, Cancer, Libra and Capricorn) and their Navamsas in regular order for the first; then take the letters of the classes belonging to the respective planets owing to their position in the Navamsas identical with the above ones.

मेषे ककारो हिबुके यकारस्तुले चकारो मकरे पकारः ।
मेषे छकारो हिबुकेऽप्यकारस्तुले खकारो मकरे फकारः ॥१५॥

15. When the first Navamsa of Mesha is rising, the letter is क; for Karkataka, the 4th, य; for Tula, the 7th, च; for Makara, the 10th, प; similarly for the second Navamsas of these four, the letters indicated are in order छ, अ, ख and फ.

[It has been explained above that the letters are to be deduced from the Navamsas of the 1st, 4th, 7th and 10th houses according to their being owned by the several planets. Now when Mesha happens to be rising, the first Navamsas of this and the other Kendras are respectively Mesha, Kataka, Tula and Makara. These are owned by Mars, the Moon, Venus and Saturn respectively. Since they are the first Navamsas, we have to take the first letters of the classes belonging to the planets, *viz.* क, य, च and प. When the second Navamsas of Mesha, Kataka, etc are rising, the letters will be for the same reason the second letters of the respective classes, according to their ownership; *e.g.* in Mesha, the 2nd Navamsa belongs to Venus, so the second letter of चवर्ग *i.e.*, छ and so on.]

मेषे टकारो हिबुके ठकारस्तुले तकारो मकरे थकारः ।
मेषे तु रेफो हिबुके जकारस्तुले बकारो मकरे गकारः ॥१६॥

16. When the 3rd Navamsa of Mesha is rising, the letter for it is ट; for the fourth house Karkataka, it is ठ; for the seventh Tula, त; for Makara, it is थ; for the 4th Navamsa of Mesha, Kataka, Tula and Makara, they are respectively र, ज, व and ग.

[Though the Navamsa is the 3rd, still the letter taken is the first of the class ट, it is the first time that Mercury gets his chance.]

आकारमाद्येऽम्बुगते घकारमस्ते भकारं मकरे झकारम् ।
लग्ने डकारं हिबुके दकारमस्ते धकारं मकरे ढकारम् ॥१७॥

17. When the 5th Navamsas of Mesha is rising, the letters for the four houses are आ, घ, भ and झ respectively; similarly for the sixth Navamsas of these 4 houses, the letters are in order ड, द, ध and ढ.

लग्ने ञकारो हिबुके मकारः तुले ङकारो मकरे लकारः ।
लग्ने ककारो हिबुके पकारस्तुले चकारो मकरे इकारः ॥१८॥

18. When the 7th Navamsa of Mesha is rising, the letters for the four Kendras houses are ञ, म, ङ. and ल respectively; for the 8th Navamsa, the corresponding letters are क, प, च and इ respectively.

लग्ने नकारो हिबुके तकारस्तुले णकारो मकरे टकारः ।
इत्येतदुक्तं चरसंज्ञकस्य वक्ष्ये स्थिराख्यस्य चतुष्टयस्य ॥१९॥

19. When the 9th Navamsa of Mesha is rising, the letters for the four Kendras are respectively न, त, ण and ट. Thus have I explained the letters for the Kendras that are moveable signs. Now I shall explain the same for those that are fixed signs.

वृषे फकारो हिबुके खकारः कीटे वकारो नृघटे छकारः ।
आद्यांशकेभ्यो मतिमान्विदध्यादनुक्रमेण स्थिरसंज्ञकेषु ॥२०॥

20. When the first Navamsa of Vrishabha is rising, the letters for the four Kendras are फ, ख, व and छ. In this manner, are to be got the letters for the first Navamsas, in regular order, of the fixed signs by a wise man.

लग्ने बकारो हिबुके जकारः ईकारमस्तेऽम्बरगे गकारः ।
वृषे थकारो हिबुके टकारः कीटे डकारो नृघटे दकारः ॥२१।

21. When the second Navamsa of Taurus is rising, the letters for the four Kendras are ब; ज, ई and ग; for the third Navamsas of these, the letters are थ, ट, ड and द respectively.

वृषे घकारो हिबुके शकारः कीटे झकारो नृघटे भकारः ।
लग्ने जकारो हिबुके उकारः कीटे ङकारो नृघटे मकारः ॥२२॥

22. When the 4th Navamsa of Vrishabha is rising, the letters for the four Kendras are घ, श, झ and भ; for the fifth Navamsa, the correspouding letters are ज, उ, ड. and म.

लग्ने ढकारोऽथ जले णकारश्चास्ते धकारोऽम्बरगे नकारः ।
वृषे षकारो हिबुके चकारः कीटे पकारो नृघटे ककारः ॥२३॥

23. When the 6th Navamsa of Vrishabha is rising, the letters for the four Kendras are ढ, ण, ध and न; for the 7th Navamsa, ष, च, प and क respectively.

ऊकारमाहुर्वृषभे जले खमस्ते फकारो नृघटे छकारः ।
अन्त्ये वृषे टं तमुशन्ति सिंहे थं सप्तगे ठं प्रवदन्ति कुम्भे ॥२४॥

24. When the 8th Navamsa is rising, the letters for the four Kendras are ऊ, ख, फ and छ respectively; for the 9th Navamsa, they are ट, त, थ and ठ respectively.

द्विमूर्त्तिसंज्ञे मिथुने जकारः षष्ठे बकारः प्रथमांशके स्यात् ।
धनुर्धरेऽस्तोपगते गकारो मीनद्वये चाम्बरगे सकारः ॥२५॥

25, When the first Navamsa of Mithuna, a dual sign, is rising, the letters for the Kendras are ज, ब, ग and स respectively.

लग्ने घकारो हिबुके भकारश्चास्ते झकारोऽम्बरमध्यगे ई ।
लग्ने दकारो हिबुके धकारमस्ते डकारं विदुरम्बरे ढम् ॥२६॥

26. When the second Navamsa of Mithuna is rising, the lettters for the Kendras are घ, भ, झ and ई respectively; for the 3rd Navamsa, they are द, ध, ड and ढ respectively.

लग्ने मकारो हिबुके ङकारश्चास्ते हकारोऽम्बरगे ञकारः ।
लग्ने पकारो जलगे चकार ऐकारमस्तेऽम्बरगे ककारः ॥२७॥

27. When the 4th Navamsa of Gemini is rising, the letters for the four Kendras are म, ङ, ह and ञ respectively; for the 5th Navamsa, they are प, च, ऐ and क.

प्राग्लग्नगे नं जलगे णमाहुरस्तं गते टं नभसि स्थिते तम् ।
प्राग्लग्नगे खं जलगे यमाहुरस्तं गते छं नभसि स्थिते फम् ॥२८॥

28. When the 6th Navamsa of Gemini is rising, the letters for the Kendras are न, ण, ट and त respectively; for the 7th Navamsa, they are ख, य, छ and फ respectively.

लग्ने जमोकारमथाम्बुसंस्थे गमस्त संस्थे विदुरम्बरे बम् ।
ठं लग्नगेऽन्त्ये हिबुकाश्रिते डं थमस्तगे दं नभसिस्थिते वै ॥२९॥

29. When the 8th Navamsa of Gemini is rising, the letters for the Kendras are ज, ओ, ग and व respectively; for the 9th Navamsa, they are ठ, ड, थ and द respectiuely.

एवं विकल्पोऽक्षरसङ्ग्रहोऽयं नाम्नां निरुद्दिष्टविधान उक्तः ।
सर्वेषु लग्नेषु च केचिदेवमिच्छन्ति पूर्वोक्तविधानवत्तु ॥३०॥

30. Thus has been explained the given method of gathering the letters constituting names. Some sages have thus opined as given above for all the signs rising at the time.

केन्द्राणि वा केन्द्रगतांशकैः स्वैः पृथक्पृथक् सङ्गुणितानि कृत्वा ।
त्रिकृद्विभक्तं विदुरक्षरं तत् क्षेत्रेश्वरस्यांशपरिक्रमस्त्वम् ॥३१॥

31. Or, multiply separately the several Kendra houses by their corresponding rising Navamsas and divide the result by 9. The quotient will reveal the letter required belonging to the Navamsa of the planet.

मेष	वृष	मिथु	कट	सिंह	कन्या	तुला	वृश्चि	धनु	मक	कुंभ	मीन
क	फ	ज	य	ख	ब	च	व	ग	प	छ	स
छ	बं	घ	अ	ज	भ	ख	ई	झ	फ	ग	ई
ट	थं	द	ठ	ट	ध	त	ड	ढ	थ	द	ढ
ए	घ	म	ज	श	ङ	ब	झ	ह	ग	भ	ञ
आ	ञ	प	घ	उ	च	भ	ङ	ऐ	झ	म	क
ड	ढ	न	द	ण	ण	ध	ध	ट	ढ	न	त
ञ	ष	ख	म	च	प	ङ	प	छ	ऌ	क	फ
क	ऊ	ज	प	ख	ओ	च	ठ	ग	इ	छ	ब
न	ट	ठ	त	त	ड	ण	थ	थ	ट	ठ	द

[Multiply the number representing the sign of each Kendra house by the number of its Navamsas (owned by the planets) and divide the product by nine; the remainder gives a particular Navamsa, from whose lord the letter is to be deduced.

Suppose Mesha to be rising; then multiply 1 by the Navamsas contained in it, *i.e.* 6, (the nine Navamsas being owned by six planets) and divide by 9, thus; 1 × 6 ÷ 9. The remainder is 6. The letter indicated will be that of Mercury, *i.e.* ड and so on.]

सञ्चिन्तितप्रार्थितनिर्गतेषु नष्टक्षतस्त्रीरतिभोजनेषु ।
स्वप्नर्क्षचिन्तापुरुषादिवर्गेष्वेतेषु नामान्युपलक्षयेत ॥३२॥

32. One ought to find out the names in connection with the following things: (1) Things thought of (2) things wished for (3) departures; (4) lost objects, (5) damaged things, (6) women; (7) sports (8) dishes (or food) (9) dreams (10) stars (11) cares and (12) men; and so on from the four Kendras in order.

The commentator interprets the 12 subjects beginning with सञ्चिन्तित (thought of) as referring to the 4 Kendras from the Lagna in order, in three sets of 4 each; *i. e.*, the names of numbers 1, 5 and 9 should be deduced from the Lagna Kendra: those of 2, 6 and 10 from the fourth Kendra; those of 3, 7 and 11 from the 7th Kendra; and those of 4, 8 and 12, from the 10th Kendra.

Here ends Yavaneswara's Akshara Kosa.

द्व्यक्षरं चरगृहांशकोदये नाम चास्य चतुरक्षरं स्थिरे ।
नामयुग्ममपि च द्विमूर्त्तिषु त्र्यक्षरं भवति चास्य पञ्चभिः ॥१४॥

Sloka 14.—If at the time of a query or some body's arrival the rising sign (or Navamsa) is moveable, the name of the person concerned will consist of two syllables; if it is a fixed one, four syllables; if a dual Rasi, he will have a double name, of which the first will have 3 syllables and the second 5.

काद्यास्तु वर्गाः कुजशुक्रसौम्यजीवार्कजानां क्रमशः प्रदिष्टाः ।
वर्णाष्टकं यादि च शीतरश्मे रवेरकारात् क्रमशः स्वराः स्युः ॥१५॥

नामानि चाग्न्यम्बुकुमारविष्णुशक्रेन्द्रपत्नीचतुराननानाम् ।
तुल्यानि सूर्यात् क्रमशो विचिन्त्य द्वित्र्यादिवर्णैर्घटयेत्स्वबुद्ध्या ॥

Slokas 15-16.—The guttural, palatal, lingual, dental and labial classes respectively belong to Mars, Venus Mercury, Jupiter and Saturn; the eight letters beginning with 'य' to the Moon; and the vowels from 'अ', to the Sun. For the planets beginning with the Sun (owning the rising sign or Navamsa), the names will be synonymous with those of Fire, Water, Subrahmanya, Vishnu. Indra, Sachi and Brahman respectively, and they will have to be reconstructed as consisting of two, three, four or five syllables, by one's own intelligence.

[A strong planet will have a 'tall' syllable, (such as को) one of medium strength, a short one (such as कृ); and a weak one, a downward syllable. About the allotment of syllables, some hold that for every 150 minutes traversed by the Sun in the sign occupied there should be one syllable belonging to him for the first letter of the name; for every 225′, in the Moon; and for every 200 in other planets.]

वयांसि तेषां स्तनपानबाल्यव्रतास्थिता यौवनमध्यवृद्धाः ।
अतीव वृद्धा इति चन्द्रभौमज्ञशुक्रजीवार्कशनैश्चराणाम् ॥१७॥

Sloka 17.—The age of persons will have to be ascertained from the planets, the Moon, Mars, Mercury, Venus, Jupiter, the Sun and Saturn, as that of a baby fed by breast-milk, a child (between 2 and 6 years), a celibate (7 to 16 years), a youth (17 to 30), a middle-aged person (from 31 to 50 years), an old man (51 to 80 years) and a very old man (81 to 100 years) respectively.

Thus ends the 96th Adhyaya on "Further Omens".

पाकाध्यायः ॥९७॥ On the Time of Fruition of Effects.

पक्षाद्भानोः सोमस्य मासिकोऽङ्गारकस्य वक्रोक्तः ।
आदर्शनाच्च पाको बुधस्य जीवस्य वर्षेण ॥१॥

षड्भिः सितस्य मासैरब्देन शनेः सुरद्विषोऽब्दार्धात् ।
वर्षात् सूर्यग्रहणे सद्यः स्यात् त्वाष्ट्रकीलकयोः ॥२॥

त्रिभिरेव धूमकेतोर्मासैः श्वेतस्य सप्तरात्रान्ते ।
सप्ताहात्परिवेषेन्द्रचापसन्ध्याभ्रसूचीनाम् ॥३॥

Sloka 1-3.—The effects—good or bad—accruing from the transit of the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn and Rahu and from Solar eclipse Twashtru, Tamasa Keelaka, a dusky comet, a white comet, misty haloes round the Sun and the Moon, Rainbow, twilights and shapes of clouds will come to pass within the period noted against each as shown below :

Time of Fruition.

Sun	— 15 days.
Moon	— 1 month.
Mars	— Period (see Adhyaya VI, *supra*) taken for his retrograde motion.
Mercury	— Before his disappearance.
Jupiter	— 1 year.
Venus	— 6 months.
Saturn	— 1 year.
Rahu	— 6 months.
Solar Eclipse	— 1 year.
Twashta	— Same day.
Tamasa Keelaka	— Same day.
Dusky comet	— 3 months.
White comet	— 1 week.
Halos	— 1 week.
Rainbows	— 1 week.
Twilight	— 1 week.
Shapes of clouds	— 1 week.

शीतोष्णविपर्यासः फलपुष्पमकालजं दिशां दाहः ।
स्थिरचरयोरन्यत्वं प्रसूतिविकृतिश्च षण्मासात् ॥४॥

Sloka 4.—The effects of the reversal of the temperature of hot and cold things (or seasons), the appearance of flowers and fruits out of season, burning of quarters, the reversal of the states of moving and fixed objects and abnormal births, will come to pass in six months.

अक्रियमाणककरणं भूकम्पोऽनुत्सवो दुरिष्टं च ।
शोषश्चाशोष्याणां स्रोतोऽन्यत्वं च वर्षार्धात् ॥५॥

Sloka 5.—Things being done without an agent, earthquake, stoppage of festivities, terrible calamities, withering or drying of never-drying things and streams refusing to flow or flowing upwards, these effects will be felt in half a year.

स्तम्भकुसूलार्चानां जल्पितरुदितप्रकम्पितस्वेदाः ।
मासत्रयेण कलहेन्द्रचापनिर्घातपाकाश्च ॥६॥

Sloka 6.—The effects of pillars, granaries, images, speeches, weeping, quaking, sweating, quarrels, rainbows, and portentous thunder will be felt in three months.

कीटाखुमक्षिकोरगबाहुल्यं मृगविहङ्गविरुतं च ।
लोष्टस्य चाप्सु तरणं त्रिभिरेव विपच्यते मासैः ॥७॥

Sloka 7.—The effects of the pests, viz., worms, rats, flies and snakes, of the cries of beasts and birds, and of the floating of clods of earth in water will be felt in three months alone.

प्रसवः शुनामरण्ये वन्यानां ग्रामसम्प्रवेशश्च ।
मधुनिलयतोरणेन्द्रध्वजाश्च वर्षात् समधिकाद्वा ॥८॥

Sloka 8.—The effects of bitches bringing forth their young ones in the forest, the entry of wild animals into the village, bee-hives, arches and Indra's banner will be felt in a year or a little more.

गोमायुगृध्रसङ्घा दशाहिकाः सद्य एव तूर्यरवः ।
आक्रुष्टं पक्षफलं वल्मीको विदरणं च भुवः ॥९॥

Sloka 9.—Groups of jackals and vultures make their effects felt in ten days ; the sound of musical instruments (when beaten, no sound appearing, and when not beaten sound appearing), the very same day ; imprecations, sudden appearance of ant-hills in a house, and bursting of the earth, in a fort-night.

अहुताशप्रज्वलनं घृततैलवसादिवर्षणं चापि ।
सद्यः परिपच्यन्ते मासेऽप्यर्धे च जनवादः ॥१०॥

Sloka 10.—The effects of flames appearing without the existence of fire, the shower of ghee, oil, fat and the like, come to pass on the same day ; and of utterances of people, in a month and a half.

छत्रचितियूपहुतवहबीजानां सप्तभिर्भवति पक्षैः ।
छत्रस्य तोरणस्य च केचिन्मासात्फलं प्राहुः ॥११॥

Sloka 11.—The effects of royal umbrellas, sacrificial altars, sacrificial posts, fire and seeds will come to pass in 7 fortnights ; but some hold that those of umbrellas and arches will be felt in a month.

अत्यन्तविरुद्धानां स्नेहः शब्दश्च वियति भूतानाम् ।
मार्जारनकुलयोर्मूषकेण सङ्गश्च मासेन ॥१२॥

Sloka 12.—The effects of friendship between deadly enemies, sounds of animals in the sky and sexual union of the cat or the mungoose with the rat will come to pass in a month.

गन्धर्वपुरं मासाद्रसवैकृत्यं हिरण्यविकृतिश्च ।
ध्वजवेश्मपांसुधूमाकुला दिशश्चापि मासफलाः ॥१३॥

Sloka 13.—The effect of aerial cities, sudden change of taste of articles, discolouration of gold, flags, houses and the quarters filled with dust or smoke will be felt in a month.

नवकैकाष्टदशकैकषट्त्रिकात्रिकसंख्यमासपाकानि ।
नक्षत्राण्यश्विनिपूर्वकाणि सद्यःफलाश्लेषा ॥१४॥

Sloka 14.—The eight asterisms beginning with Aswini make their effects felt in nine, one, eight, ten, one, six, three and three months respectively and Aslesha, the same day.

पित्र्यान्मासः षट् षट् त्रयोऽर्द्धमष्टौ च त्रिषडेकैकाः ।
मासचतुष्केऽषाढे सद्यःपाकाभिजित्तारा ॥१५॥

Sloka 15.—The twelve asterisms beginning with Magha make their effects felt in one month, six months, six months, three months, half a month, eight months, three months, six months, one month, one month, six months and six months respectively; and Abhijit, the same day.

सप्ताष्टावध्यर्द्धं त्रयस्त्रयः पञ्चैव मासाः स्युः ।
श्रवणादीनां पाको नक्षत्राणां यथासंख्यम् ॥१६॥

Sloka 16.—The asterisms beginning with Sravana make their effects felt in seven, eight, one and a half, three, three and five months respectively.

[The portents whose times of frution have not been mentioned here are mentioned in Sloka 30 of Adhyaya 32 *supra*.]

निगदितसमये न दृश्यते चेदधिकतरं द्विगुणे प्रपच्यते तत् ।
यदि न कनकरत्नगोप्रदानैरुपशमितं विधिवद् द्विजैश्च शान्त्या ॥

Sloka 17.—If the effects of the portents mentioned above do not come to pass at the time fixed, they will do so with greater vehemence at double the time, if they are not warded off by expiatory ceremonies performed according to the precepts of the Sastras by Brahmins along with gifts of gold, gems and cows.

Thus ends the 97th Adhyaya on "The time of Fruition of Effects".

नक्षत्रकर्मगुणम् ॥९८॥ On the Functions and Properties of the Asterisms.

शिखिगुणरसेन्द्रियानलशशिविषयगुणर्तुपञ्चवसुपक्षाः ।
विषयैकचन्द्रभूतार्णवाग्निरुद्राश्विवसुदहनाः ॥१॥
भूतशतपक्षवसवो द्वात्रिंशच्चेति तारकामानम् ।
क्रमशोऽश्विन्यादीनां कालस्ताराप्रमाणेन ॥२॥
नक्षत्रजमुद्वाहे फलमब्दैस्तारकामितैः सदसत् ।
दिवसैर्ज्वरस्य नाशो व्याधेरन्यस्य वा वाच्यः ॥३॥

Slokas 1-3.—The number of stars constituting the constellations from Aswini are 3, 3, 6, 5, 3, 1, 5, 3, 6, 5, 8, 15, 5, 1, 1, 5, 4, 3, 11, 2, 8, 3, 5, 100 15, 8 and 32 respectively. The periods also of these constellations are represented by the mumber of stars. The effect—good or bad—of an asterism on marriage will come to pass in as many years as there are stars in it. A fever or some other illness will disappear in so many days.

अश्वियमदहनकमलजशशिशूलभृददितिजीवफणिपितरः ।
योन्यर्यमदिनकृत्त्वष्टृपवनशक्राग्निमित्राश्च ॥४॥
शक्रो निर्ऋतिस्तोयं विश्वे ब्रह्मा हरिर्वसुर्वरुणः ।
अजपादोऽहिर्बुध्न्यः पूषा चेतीश्वरा भानाम् ॥५॥

Slokas 4-5.— The 'presiding deities of the 28 asterisms beginning with Aswini are in their order, divine physicians, the God of Death, Fire, the Creator, the Moon, Rudra, Aditi, Jupiter, Serpent, the Manes, Bhaga, Aryaman, Savita, Twashta, the Wind, Indragni, Mitra, Indra, Nirriti, Apah, Visvedevas, Brahman, Vishnu, Vasu, Varuna, Ajaikapat, Ahirbudhnya and Pushan.

त्रीण्युत्तराणि तेभ्यो रोहिण्यश्च ध्रुवाणि तैः कुर्यात् ।
अभिषेकशान्तितरुनगरधर्मबीजध्रुवारम्भान् ॥६॥

Sloka 6.—Among the 28 constellations, the four, *vix.*, the three Uttaras and Rohini are called Dhruva or fixed ones. Coronations, expiatory ceremonies, planting of trees, laying the foundation of towns, commencement of meritorious deeds, sowing seeds and other permanent things should be undertaken when the Moon passes through these asterisms.

मूलशिवशक्रभुजगाधिपानि तीक्ष्णानि तेषु सिद्ध्यन्ति ।
अभिघातमन्त्रवेतालबन्धवधभेदसम्बन्धाः ॥७॥

Sloka 7.—The asterisms Mula, Ardra, Jyeshta and Aslesha are known as Teekshna or sharp. During these succeed attacks, incantations, raising of goblins, im- prisonment of others, murders, separation of friends and alliance with kings and the like.

All infernal and nefarious acts succeed when these stars rule.

उग्राणि पूर्वभरणीपित्र्याण्युत्सादनाशशाठ्येषु ।
योज्यानि बन्धविषदहनशस्त्रघातादिषु च सिद्ध्यै ॥८॥

Sloka 8.— The five asterisms, *viz.*, three Purvas, (Purvaphalguni, Purvashadha and Purvabhadra), Bharani and Magha are termed 'Ugra' or dreadful. These are to be used with success in ruining enemies, destruc- tion, deceit, imprisonment, poisoning, setting fire and striking with weapons and the like.

लघु हस्ताश्विनपुष्याः पण्यरतिज्ञानभूषणकलासु ।
शिल्पौषधयानादिषु सिद्धिकराणि प्रदिष्टानि ॥९॥

Sloka 9.—The asterisms Hasta, Aswini and Pushya (Abhijit also) are termed ‘क्षिप्र’ or swift. They are beneficial in trade, sensual pleasures, education, ornamentation, fine arts, skilled labour, medical treatment, journey and the like.

मृदुवर्गोऽनूराधाचित्रापौष्णैन्दवानि मित्रार्थे ।
सुरतविधिवस्त्रभूषणमङ्गलगीतेषु च हितानि ॥१०॥

Sloka 10.—The four asterisms Anuradha, Chitra, Revati and Mrigasiras are known to belong to the class of ‘Tender’ ones. These yield beneficial results in making friends, sexual union, use of garments and ornaments, performance of auspicious ceremonies and singing.

हौतभुजं सविशाखं मृदुतीक्ष्णं तद्विमिश्रफलकारि ।
श्रवणत्रयमादित्यानिले च चरकर्मणि हितानि ॥११॥

Sloka 11.—The two asterisms Krittika and Visakha are known as मृदुतीक्ष्ण —Tender-sharp and give mixed results. The five asterisms Sravana, Dhanishta, Satabhishak, Punarvasu and Swati are termed चर Chara or ‘Temporary’ and are good for ephemeral things.

हस्तत्रयं मृगशिराः श्रवणत्रयं च
पूषाश्विशक्रगुरुभानि पुनर्वसुश्च ।
क्षौरे तु कर्माणि हितान्युदये क्षणे वा
युक्तानि चोडुपतिना शुभतारया च ॥१२॥

Sloka 12.—The asterisms recommended for shave are Hasta, Chitra, Swati, Mrigasiras, Sravana, Dhanishta, Satabhishak, Revati, Aswini, Jyeshta, Pushya and Punarvasu. It is to be had when these asterisms rise, or when the Muhurtas bearing the names of the deities presiding over them rise, when the Moon is auspicious, *i. e.*, in conjunction with the 1st, 3rd, 6th, 7th, 10th or 11th with respect to the Janma Rasi, and also when there is favourableness of the asterism, *i. e.*, 2nd, 4th, 6th or 8th.

न स्नातमात्रगमनोन्मुखभूषिताना-
मभ्यक्तभुक्तरणकालनिरासनानाम् ।
सन्ध्यानिशाशनिकुजार्कतिथौ च रिक्ते
क्षौरं हितं न नवमेऽह्नि न चापि विष्टयाम् ॥१३॥

Sloka 13.—A shave does not lead to good results, if had soon after bath, just before starting on a journey, after decorating oneself, anointing oneself with oil for bath, eating food, at the time of war, without a seat, at a juncture (dawn, evening, or mid-day), at night, on Saturdays, Tuesdays and Sundays, in Rikta Tithis (4th, 9th, 14th), on a day 9th from that of the previous shave and in Vishti Karana.

नृपाज्ञया ब्राह्मणसम्मते च विवाहकाले मृतसूतके च ।
बद्धस्य मोक्षे क्रतुदीक्षणासु सर्वेषु शस्तं क्षुरकर्म भेषु ॥१४॥

Sloka 14.—Shave is good in any asterism, if it is done by a royal mandate, by Brahmins' advice, on the occasion of a marriage, during pollution caused by death, at the release from prison, and at the time of the solemn resolution to perform sacrifices.

हस्तो मूलं श्रवणा पुनर्वसुर्मृगशिरस्तथा पुष्यः ।
पुंसञ्ज्ञितेषु कार्येष्वेतानि शुभानि धिष्ण्यानि ॥१५॥

Sloka 15.—When the Moon travels through the asterisms Hasta, Moola, Sravana, Punarvasu, Mrigasirsha and Pushya, it is auspicious for doing all actions that are termed or tend towards 'male'.

This Sloka is not found in some editions,

सावित्रपौष्णानिलमैत्रतिष्यत्वाष्ट्रे तथा चोडुगणाधिपर्क्षे ।
संस्कारदीक्षाव्रतमेखलादि कुर्याद्गुरौ शुक्रबुधेन्दुयुक्ते ॥१६॥

Sloka 16.—Sacraments, undertaking a religious act such as a sacrifice, observance of a vow, tying the sacred girdle (*i. e.*, Upanayana) and such other things should be performed on a Thursday, Friday, Wednesday or Monday, when the Moon is in conjunction with any of the asterisms, Hasta, Revati, Swati, Anuradha, Pushya, Chittra and Mrigasiras.

शुद्धैर्द्वादशकेन्द्रनैधनगृहैः पापैस्त्रिषष्ठायगै-
र्लग्ने केन्द्रगतेऽथवा सुरगुरौ दैत्येन्द्रपूज्येऽपि वा ।
सर्वारम्भफलप्रसिद्धिरुदये राशौ च कर्त्तुः शुभे
सग्राम्यास्थिरभोदये च भवनं कार्यं प्रवेशोऽपि वा ॥१७॥

Sloka 17.—All undertakings are crowned with success when the 12th, 8th and the Kendra houses are uncontaminated (occupied by benefics and without malefics) the malefics in the 3rd, 6th or the 11th, and Jupiter or Venus in the Lagna or in a Kendra. A house should be constructed or entered when the Lagna at the time is beneficial to the owner (*i. e.*, when it does not happen to be the 12th or 8th from his Janma Rasi) and happens to be a rural as well as a fixed sign.

Thus ends the 98th Adhyaya on the "Functions and Properties of the Asterisms."

तिथिकर्मगुणम् ॥९९॥ On the Functions and Properties of Tithis or Lunar days.

कमलजविधातृहरियमशशाङ्कषड्वक्त्रशक्रवसुभुजगाः ।
धर्मेशसवितृमन्मथकलयो विश्वे च तिथिपतयः ॥१॥

पितरोऽमावास्यायां संज्ञासदृशाश्च तैः क्रियाः कार्याः ।
नन्दा भद्रा विजया रिक्ता पूर्णा च तास्त्रिविधाः ॥२॥
यत्कार्यं नक्षत्रे तद्दैवत्यासु तिथिषु तत्कार्यम् ।
करणमुहूर्तेष्वपि तत् सिद्धिकरं देवतासदृशम् ॥३॥

Slokas 1-3.—The lords of the lunar days are in their order : Brahman, Vidhata, Vishnu, Yama, the Moon, Subrahmanya, Indra, the Vasus, Serpent, Dharma, Rudra, Aditya, Manmatha, Kali and the Visvedevas ; those of the New Moon are the Manes. Functions appropriate to the deities must be performed on their respective days. These are further divided into five classes of 3 days each. 1, 6 and 11—Nandas ; 2, 7 and 12—Bhadras ; 3, 8 and 13—Jayas ; 4, 9 and 14—Rikthas ; and 5, 10 and 15—Purnas. Works that are prescribed for the several asterisms should be done on the lunar days that are owned by the same deities. In the same way, they should be done with reference to the Karanas and Muhurthas by the identity of the presiding deities for ensuring success.

On the 1st Tithi Brahminic ceremonies such as marriage may be performed ; on the 2nd, laying foundation for houses, etc. ; on the 3rd, tonsure, etc ; on the 4th, destruction of enemies may be undertaken ; on the 5th, emetics, tonics, etc. ; on the 6th, getting new friends, coronation, etc ; on the 7th, construction of vehicles, journey, etc. ; on the 8th, taking up of arms, fortification, etc. ; on the 9th, ruining and killing enemies ; on the 10th, meritorious deeds, worship of Brahmins, etc. ; on the 11th, permanent and temporary delicate work ; on the 12th, fire-worship ; on the 13th, making friendship, enjoyment of sensual pleasures, etc. ; on the 14th, administration of poison, mercury, etc.; on the 15th, propitiation of the Manes.

According to Parasara, all the 15 Tithis have separate names as नन्दा, भद्रा, जया, रिक्ता, पूर्णा, मासा, मित्रा, महाबला, उग्रसेना, सुधन्वा, सुनन्दा, यमा, जया, उग्रा and सिद्धि. Since Rohini and Pratipat have the same presiding deity Brahman, all Brahma Karmas should be performed on a day that has both Rohini and Pratipat. Similarly 2nd and Abhijit; 3rd and Sravana; 4th and Bharani; 5th and Mrigasiras; 6th and Krittika; 7th and Jyeshta; 12th and Hasta; 13th and Purvaphalguni; 14th and Aslesha: 15th and Uttarashadha; 30th and Magha.

वव and ज्येष्ठा have the same presiding deity; so also वालव and रोहिणा; कौलव and अनूराधा; तैतिल and उत्तरफल्गुनी; गर and ज्येष्ठा; वणिज and श्रवण; विष्टि and भरणी; शकुनि and आश्लेषा; चतुष्पात् and रोहिणी; नाग and आश्लेषा; किंस्तुघ्न and स्वाति.

The शिव (मुहूर्त्त) and आर्द्रा have the same deity; so also भुजग and आश्लेषा; मित्र and अनूराधा; पितृ and मघा; वसु and धनिष्ठा; जल and पूर्वाषाढा; विश्व and उत्तराषाढा; विरिञ्चि and अभिजित्; पङ्कजभव and रोहिणी; ऐन्द्राग्नी and विशाखा; नैर्ऋत and मूला; वारुण and शतभिषक्; अर्यमा and उत्तरफल्गुनी; भाग्य and पूर्वफल्गुनी; अजैकपात् and पूर्वाभाद्रा; अहिर्बुध्न्य and उत्तराभाद्रा; पूषा and रेवती; दस्र and अश्विनी; अन्तक and भरणी; आग्नेय and कृत्तिका; मृगशिरस् and इन्दु; अदिति and पुनर्वसु; गुरु and पुष्य; हरि and श्रवण; त्वष्टा and मित्रा; अनिल and स्वाति. A Muhurta is a period of 48 minutes. Parasara's names differ from those given by Varaha. During the Sandhyas nothing should be done; in the West and S. E., one should not enter the house, nor eat, nor have sexual intercourse.

करणगुणाध्यायः ॥१००॥ On the Qualities of the Karanas.

ववबालवकौलवतैतिलाख्यगरवणिजविष्टिसंज्ञानाम् ।
पतयः स्युरिन्द्रकमलजमित्रार्यमभूश्रियः सयमाः ॥१॥

Sloka 1.—The lords of the seven moveable Karanas, *viz.*, Bava, Balava, Kaulava, Taitila, Gara, Vanik, and

Vishti are in their order, Indra, Brahman, Mitra, Aryaman, Bhu (the Earth), Sri and Yama.

कृष्णचतुर्दश्यर्धाद् ध्रुवाणि शकुनिश्चतुष्पदं नागम् ।
किंस्तुघ्नमिति च तेषां कलिवृषफणिमारुताः पतयः ॥२॥

Sloka 2.—The fixed or ध्रुव Karanas, *viz*, Sakuni, Chatushpada, Naga and Kimstughna begin from the latter half of the 14th day of the dark fortnight and are presided over by Kali, Vrisha, Phanin (serpent) and Maruta (wind) respectively.

See also my notes in फ. दी. P. 122.

कुर्याद्बवे शुभचरस्थिरपौष्टिकानि
धर्मक्रियाद्विजहितानि च बालवाख्ये ।
सम्प्रीतिमित्रवरणानि च कौलवे स्युः
सौभाग्यसंश्रयगृहाणि च तैतिलाख्ये ॥३॥
कृषिबीजगृहाश्रयजानि गरे वणिजि ध्रुवकार्यवाणिग्युतयः ।
न हि विष्टिकृतं विदधाति शुभं परिघातविषादिषु सिद्धिकरम् ॥४॥

Slokas 3-4.—One should do in Bava auspicious, temporary, permanent and health-producing things; in Balava, religious or meritorious acts, and things that are beneficial to Brahmins; in Kaulava, things based on love, and choosing friends; in Taitila, things leading to popularity, taking shelter, and affairs connected with house; in Gara, cultivation of lands, things pertaining to seeds, house and shelter; in Vanik, long-standing affairs, trading and association. Nothing done in Vishti leads to beneficial results, but attacking enemies, administering poison and such other things do succeed.

कार्यं पौष्टिकमौषधादि शकुनौ मूलानि मन्त्रस्तथा
गोकार्याणि चतुष्पदे द्विजपितॄनुद्दिश्य राज्यानि च ।

नागे स्थावरदारुणानि हरणं दौर्भाग्यकर्माण्यतः
किंस्तुघ्ने शुभमिष्टिपुष्टिकरणं मङ्गल्यासिद्धिक्रियाः ॥५॥

Sloka 5.—In Sakuni, tonics, medicines, herbs (roots) and spells become fruitful; in Chatushpath, things relating to cows, Brahmins, Manes, and political matters; in Naga, works of long-standing nature, cruel deeds, taking things by force and hateful things; in Kimstughna, meritorious deeds, sacrifices, energy-producing things auspicious ceremonies and those that promote the above things.

लाभे तृतीये च शुभैः समेते पापैर्विहीने शुभराशिलग्ने ।
वेध्यौ च कर्णावमरेज्यलग्ने पुष्येन्दुचित्राहरिपौष्णभेषु ॥६॥

Sloka 6.—When benefics are posited in the 11th and the 3rd houses, when an auspicious sign is rising and is without the association of malefics and Jupiter is in the Lagna, the boring of the ear-lobes may be done, provided the Moon is posited in any one of the asterisms Pushya, Mrigasira, Chitra, Sravana and Revati.

रोहिण्युत्तररेवतीमृगशिरोमूलानुराधामघा-
हस्तस्वातिषु षष्ठतौलिमिथुनेषूद्यत्सु पाणिग्रहः ।
सप्ताष्टान्त्यबहिःशुभैरुडुपतावेकादशांद्वित्रिगे
क्रूरैस्त्र्यायषडष्टगैर्न तु भृगौ षष्ठे कुजे चाष्टमे ॥७॥
दम्पत्योर्द्विनवाष्टराशिरहिते चारानुकूले रवौ
चन्द्रे चार्ककुजार्किशुक्रवियुते मध्येऽथवा पापयोः ।
त्यक्त्वा च व्यतिपातवैधृतिदिनं विष्टिं च रिक्तां तिथिं
क्रूराहायनपौषचैत्रविरहे लग्नांशके मानुषे ॥८॥

Slokas 7-8.—Marriages may be solemnized in the asterisms, Rohini, the three Uttaras, Revati, Mrigasira.

Mula, Anuradha, Magha, Hasta and Swati ; when Mithuna, Kanya or Tula is rising ; when the benefics are posited in Bhavas other than the 7th, the 8th and the 12th ; when the Moon is in the 2nd, 3rd, or 11th house from the Lagna ; when the malefics are in the 3rd, 6th, 8th and 11th houses, and when Venus is not in the 6th, and Mars, not in the 8th. It should also be noted that the Janma Rasis of the bride and the bridegroom are not 2nd and 12th, 5th and 9th, or 6th and 8th from each other (*i. e.*, they may be in opposition, 3rd and 11th, the same Rasi, or 4th and 10th), that the Sun and the Moon for the bridegroom and the bride respectively are favourable in their Gochara (Transit), that the Moon is not in conjunction with the Sun, Mars, Saturn or Venus (she may be in conjunction with Jupiter or Mercury or both), that she is not hemmed in between malefics, that the day chosen is without Vyatipata or Vaidhriti, or Vishti, or is not a Rikta-Tithi, that the day is presided over by a benefic planet, that the season chosen is the northern solstice, that the month is any one but Chaitra and Pousha, (even in Dakshinayana the month of Kartika and Margasira are to be adopted), and that the rising Navamsa is owned by a biped sign.

उक्तं च । हस्तोत्तरास्वातिमघानुराधाप्राजेशपौष्णेन्दवनैर्ऋतेषु ।
उद्वाहसौभाग्यसुखानि कन्या प्राप्नोति शेषैः सुतभर्तृशोकम् ॥
कन्यातुलावन्मिथुनेषु साध्वी शेषेष्वसाध्वी धनवर्जिता च ।
अन्येषु भेषु द्विपदांश इष्टः कन्यादिलग्नेषु न चान्त्यभागः ॥

सौम्यान् व्ययास्तनिधनेष्वरिभे च शुक्रं हित्वा स्थितस्त्रिधनलाभगतः शशाङ्कः ।
पापास्त्रिषडानिधनलाभगता विवाहे हित्वाऽष्टमं क्षितिजमिष्टफलानि दद्युः ॥

गोचरशुद्धाविन्दुं कन्याया यत्नतः शुभं वीक्ष्य ।
तिग्मकिरणं च पुंसां शेषैरबलैरपि विवाहः ॥

Re. Moon's conjunctions with other planets,

नान्यैः समेतः शुभकृच्छशाङ्कः केषांचिदिष्टो बुधजीवयुक्तः ॥
मध्ये पापग्रहयोः पाणिग्रहणे शशां न सौख्यकरः ।
तस्माद्यत्नाच्चन्द्रः कन्यायाः सुस्थितो देयः ॥
न वैधृतिदिने कुर्याद्व्यतीपातयुतेऽहनि ॥
रिक्तासु च न कर्तव्यं न विष्टिदिवसं तथा ॥

Re. Benefic week-day

आग्नेयग्रहवासरेषु कलह. प्रीतिस्तु सत्सूत्तमा
केचित् स्थैर्यसुशान्ति सौरदिवसे चन्द्रे ससापत्न्यकम् ॥

Re अयन

उत्तरां भजमानेन काष्ठां वै सप्तसप्तिना ।
चतुर्णामपि वर्णानां विवाहः श्रेष्ठ उच्यते ॥
माघफाल्गुनवैशाखा ऐन्द्रसौम्यानलास्तथा ।
षडेते पूजिता मासाश्चातुर्वर्ण्येऽपि नित्यशः ॥
एषूढा सुभगा साध्वी पुत्रिणी धर्मवत्सला ।
धनिनी देवभक्ता च यथासंख्यं प्रकीर्तिता ॥
आषाढचैत्रपौषाश्च नभस्यः श्रावणस्तथा ।
कुत्सिताः सर्ववर्णानां विवाहेषु मनीषिभिः ॥
आषाढे नष्टशौचा तु खला सन्तानवर्जिता ।
वैशाखें सर्वसामान्या चैत्रे चातृप्तमैथुना ॥
पौषे भर्तृविहीना स्यान्नभस्येऽपि च दुर्भगा ।
एवमाश्वयुजोढा तु श्रावणे तु मृतप्रजा ॥

Re Navamsa being owned by a biped sign,

द्विपदभवनं प्राप्तो योंशः शुभोऽन्यगृहोदये ।
द्विपदभवनेष्वप्यन्यांशा भवन्त्यशुभावहाः ॥
विलग्नांशः स्वनाथेन यद्युद्वाहे न दृश्यते ।
पुंविनाशस्ततोऽस्तांशो यद्येवं योषितस्ततः ॥
लग्नांशकादस्तांशकस्यापि स्वामिदृष्टिर्विधेयेति ॥

Thus ends the 100th Adhyaya on the "Qualities of the Karanas".

नक्षत्रजातकाध्यायः ॥१०१॥ On the Effects of Birth in the Asterisms.

This Adhyaya is a mere repetition of Chapter XVI of Brihat Jataka.

The several effects described in this chapter for the 27 asterisms may be classified as either good or bad for purposes of convenience as shown in the following statement.

Nakshatra	Effect	Ruler of the योगतारा-Yogatara
Aswini	Good	Ketu
Bharani	Good	Venus
Krittika	Good	Sun
Rohini	Good	Moon
Mrigasiras	Good	Mars
Ardra	Bad	Rahu
Punarvasu	Not very good	Jupiter
Pushya	Good	Saturn
Aslesha	Bad	Mercury
Magha	Good	Ketu
Purvaphalguni	Good	Venus
Uttaraphalguni	Good	Sun
Hasta	Bad	Moon
Chitra	Good	Mars
Swati	Good	Rahu
Visakha	Bad	Jupiter
Anuradha	Bad	Saturn
Jyeshta	Bad	Mercury
Mula	Good	Ketu
Purvashadha	Good	Venus
Uttarashadha	Good	Sun
Sravana	Good	Moon
Dhanishta	Good	Mars
Satabhishak	Good	Rahu
Purvabhadrapada	Good	Jupiter
Uttarabhadrapada	Good	Saturn
Revati	Good	Mercury

The Nakshatras that are in the 8th sign (*i.e.*, वृश्चिक Vrischika) where the Moon is in depression are the 16th, the 17th and the 18th. These are bad for the Moon. The middle Nakshatra of the 6th sign, *viz.*, Hasta is also bad. Among the ऋक्षसन्धि (Risksha Sandhi) Nakshatras, *viz.*, आश्लेषा (Aslesha), ज्येष्ठा (Jyeshta) and रेवती (Revati), the last is good, because it is in Jupiter's sign. आर्द्रा (Ardra) is a रुद्र (Rudra) Nakshatra of fire. Therefore the Moon, a watery planet in आर्द्रा (Ardra) is bad (except for fiery planets like the Sun, Mars, etc.).

All Nakshatras that are bad for the Moon are in अवरोह (Avaroha) position for the Moon, that is, away from the exaltation. Again, all stars that are bad for the Moon are in the 4th, 6th and 8th signs of the zodiac with the notable exception of आर्द्रा (Ardra).

The 8th sign (Vrischika) is throughout bad for the Moon. Similar results should be expected if the Moon is progressed to the 8th house as per any system. The middle of the 6th sign (*viz.*, हस्ता Hasta) is bad when the Moon progresses there. The end of the 4th sign (आश्लेषा Aslesha) is similarly bad. A fiery star like आर्द्रा (Ardra) is bad for a watery planet like the Moon. The Moon progressing to the end of the 4th sign (कटक Kataka), the middle of the 6th sign (कन्या Kanya) and the 8th sign (वृश्चिक Vrischika) in any horoscope is bad.

Varahamihira has considered that the Moon is good or capable of giving good results in the Nakshatras ruled (according to विंशोत्तरि Vimsottari system) by benefics (including Nakshatras ruled by herself) and also the Nakshatras ruled by her friend the Sun. Next, the Nakshatras ruled by Mars are a little beneficial. The Nakshatras ruled by malefics, though good, are not capable of much improvement for finance. The above analysis is with respect to finance, subject to what has been stated already with respect to the 6 Nakshatras, *viz.*, विशाखा (Visakha), अनुराधा (Anuradha), ज्येष्ठा (Jyeshta), हस्ता (Hasta), आश्लेषा (Aslesha) and आर्द्रा (Ardra).

It should further be noted that Nakshatras in the signs Makara and Kumbha (Saturn's), though they are ruled by benefics according to the rule given above, are not capable of making the native generous. Because, the Nakshatras are in the houses owned by Saturn, a conservative, stingy planet. *Cf.* अदाता (Adata) for पूर्वाभाद्रपदा (Purvabhadrapada) and दुर्ग्राह्य (Durgrahya) for शतभिषक् (Satabhishak) and लुब्ध (Lubdha) for धनिष्ठा (Dhanishta).

The Moon is good generally in the signs or Nakshatras ruled by benefics.

प्रियभूषणः सुरूपः सुभगो दक्षोऽश्विनीषु मतिमांश्च ।
कृतनिश्चयसत्यारुग्दक्षः सुखितश्च भरणीषु ॥१॥

Sloka 1.—The person born under the star अश्विनी (Aswini) will be fond of ornaments, lovely in appearance, liked by all, clever and intelligent. If, at a person's birth, the Moon be in the star भरणी (Bharani), he will carry out his purpose to the end, will be truthful, free from malady, clever and happy.

गुणाकरः—

दक्षः सुरूपः प्रियमण्डनश्च धीसंयुतः स्यात् सुभगोऽश्विनीषु ।
कल्पः सुखी सत्यवचः प्रपञ्चः प्रारब्धकारी भरणीषु दक्षः ॥

तथा च पराशरः ।

विज्ञानवानरोगो भिषक्प्रदातार्थभृत्यवनितेशः ।
दक्षः क्षितिपतिसेवी जातः स्यादश्विने शूरः ॥
धीरः क्रूरोऽनृतवाक् परवित्तहरो नरश्चपलबुद्धिः ।
बहुशत्रुपुत्रभृत्यो याम्ये प्रियमांसमद्यश्च ॥

बहुभुक्परदाररतस्तेजस्वी कृत्तिकासु विख्यातः ।
रोहिण्यां सत्यशुचिः प्रियंवदः स्थिरमतिः सुरूपश्च ॥२॥

Sloka 2.—He who is born in कृत्तिका (Krittika), will eat much, will be addicted to other people's wives, will be brilliant in appearance and famous. The person born in रोहिणी (Rohini) will be truthful, pure, sweet-tongued, with a settled mind and lovely in appearance.

गुणाकरः—

तेजस्वी परदारगोऽतिबहुभुक् ख्यातो भवेदग्निभे
रोहिण्यां प्रियसत्यवागतिशुचो रूपाधिकोऽथैन्दवे ॥

तथा च पराशरः ।

धर्ममतिर्बहुवित्तः स्वाध्यायाभिजनरूपसम्पन्नः ।
अकृपणमतिः शशियुते जातः स्यादग्निदैवत्ये ॥

सुतधनपशुमान्विद्वान् दाता धीरोऽल्पवाक् स्थिरमतिश्च ।
वृषभगतिस्तेजस्वी प्राजापत्ये नरो जातः ॥

चपलश्चतुरो भीरुः पटुरुत्साही धनी मृगे भोगी ।
शठगर्वितः कृतघ्नो हिंस्रः पापश्च रौद्रर्क्षे ॥३॥

Sloka 3.—If a person be born in मृगशीर्ष (Mrigasirsha), he will be fickle, sharp-witted, timid, eloquent, industrious, wealthy and indulging in sensual pleasures; if in आर्द्रा (Ardra), he will be perfidious, haughty, ungrateful, mischievous and sinful.

. . . . अथैन्दवे ।
उत्साही चतुरः पटुः सुचपलो भीरुर्धनी भोगवान्
हिंस्रः पापरतः कृतघ्न उदितो गर्वी तथार्द्राभवः ॥

तथा च पराशरः ।

अतिशीलरूपहृष्टः सौम्यमतिः सोद्यमः श्रुतिरहस्यः ।
चपलमतिः सुविनीतो जातः स्यादिन्दुदैवत्ये ॥
रौद्रः क्रूरः क्रोधी परदारार्थापहारशीलश्च ।
वाग्निष्ठुरोऽतिधीरो जातः स्याद्रुद्रदैवत्ये ॥

दान्तः सुखी सुशीलो दुर्मेधा रोगभाक् पिपासुश्च ।
अल्पेन च संतुष्टः पुनर्वसौ जायते मनुजः ॥४॥

Sloka 4.—The person born under the star पुनर्वसु (Punarvasu) will be self-controlled, happy, amiable, dull, afflicted with disease, thirsty and easily contented.

गुणाकरः—

दान्तः सुशीलः सुखवान् पिपासुः कुधीरकल्पो दितिभेऽल्पतुष्टः ॥

तथा च पराशरः ।

क्षयवृद्धिभावनायां यशांसि विदिशो भवन्ति च्छत्राणि ।
व्याधिबहुलो बहुसुतः पुनर्वसौ जायते मनुजः ॥

शान्तात्मा सुभगः पण्डितो धनी धर्मसंश्रितः पुष्ये ।
शठसर्वभक्षपापः कृतघ्नधूर्तश्च भौजङ्गे ॥५॥

Sloka 5.—If a person be born in पुष्य (Pushya), he will be composed in mind, liked by all, learned, wealthy and inclined to be virtuous; if in आश्लेषा (Aslesha), he will be insincere, inclined to eat everything, sinful, ungrateful and deceitful.

गुणाकरः—

शान्तो धनाढ्यः सुभगो बुधः स्याद्धर्माश्रितो वाक्पतिभे प्रसूतः।
भुजङ्गभे पापरतः कृतघ्नो धूर्त्तः शठः स्यादपि सर्वभक्षः॥

तथा च पराशरः।

द्युतिकान्तिसत्त्वयुक्तो बहुश्रुतो दारदासधनचेष्टः।
विपुलकुलवंशकर्ता वक्ता पुष्ये नरो जातः॥
स्वल्पगतिर्जिह्माक्षः क्रूरः क्रोधी नरः सदामर्षः।
दान्ता हन्ता भोक्ता सार्पे जातो बहुव्यसनः॥

बहुभृत्यधनो भोगी सुरपितृभक्तो महोद्यमः पित्र्ये।
प्रियवाग्दाता द्युतिमानटनो नृपसेवको भाग्ये ॥६॥

Sloka 6.—The person born under the star मघा (Magha) will be wealthy and have many servants, will enjoy life, worship the Gods and the Manes and be very industrious ; while the man born in पूर्वफल्गुनी (Purvaphalguni) will speak sweetly, will be liberal in gifts, bright in appearance, fond of wandering, and loyal to his sovereign.

गुणाकरः—

बहुस्वभृत्यः पितृदेवभक्तो मघासु भोगी महदुद्यमश्च।
भाग्यो वदान्यो नृपसेवकः स्याज्जातोऽटनः श्लक्ष्णवचाः सकान्तिः॥

तथा च पराशरः।

पितृभक्तः क्रोधवशो मात्रा पितृयज्ञसत्रयाजी च।
द्विचतुष्पदसित्राढ्यो बह्वरिमित्रो नरः पित्र्ये॥
बहुभाग्योऽल्पापत्यः सुभगः प्रियदर्शनो नरोऽल्पधनः।
नातिप्रबुद्धबुद्धिः परभाग्यविभुर्भवति भाग्ये॥

सुभगो विद्यासधनो भोगी सुखभाग्द्वितीयफाल्गुन्याम्।
उत्साही धृष्टः पानपोऽघृणी तस्करो हस्ते ॥७॥

Sloka 7.—The person born under the star उत्तरफल्गुनी (Uttaraphalguni) will be loved by all, earn money by his own learning, will be voluptuous and happy. If a person be born under the star हस्त (Hasta), he will be industrious, impudent, fond of drinking, merciless and thievish.

गुणाकरः—

भोगान्वितः सौख्ययुतो नितान्तविद्याप्तवित्तः सुभगो यमर्क्षे ॥
उत्साही प्रतिभानवान् गतघृणश्चौरः करे पानपः ॥

तथा च पराशरः ।

हयगजरथप्रयायी दाता भोक्ता विहाररतिशीलः ।
मृदुवाग्गीतरतिः स्यादार्यम्णे मानवो विद्वान् ॥

उपचितकरचरणभुजो बहुविधधनधान्यताप्रणीः सेर्ष्यः ।
धर्मार्थकामभागी हस्ते सुतवान्नरो जातः ॥

चित्राम्बरमाल्यधरः सुलोचनाङ्गश्च भवति चित्रायाम् ।
दान्तो वणिक् कृपालुः प्रियवाग्धर्माश्रितः स्वातौ ॥८॥

Sloka 8.—The person born under the star चित्रा (Chitra) will wear beautiful garments and flowers, and will have beautiful eyes and limbs; while the one born in स्वाती (Swati) will be modest, clever in trade, will be compassionate, sweet in speech and virtuous.

गुणाकरः—

चार्वङ्गः प्रियचित्रवस्त्रकुसुमस्त्वाष्ट्रे विशालेक्षणः
धर्मज्ञः प्रियवाग्वणिक्पवनभे दान्तो दयालुर्भवेत् ॥

तथा च पराशरः ।

वेदार्थशास्त्रकुशलः पशुमानत्यन्तशिल्पकर्मा च ।
चित्राक्षश्चित्रायां सुभगश्च नरस्त्रिपुत्रश्च ॥
बहुजनभर्ता वक्ता त्रिवर्गभोक्ता प्रियो महोत्साहः ।
वामाचारोऽल्परिपुः स्वातौ जातः कुलाग्र्यश्च ॥

ईर्ष्युर्लुब्धो द्युतिमान्वचनपटुः कलहकृद्विशाखासु ।
आढ्यो विदेशवासी क्षुधालुरटनोऽनुराधासु ॥९॥

Sloka 9.—The person born under the star विशाखा (Visakha) will be envious, covetous, of bright appearance, clever in talking and quarrelsome. The man born in अनुराधा (Anuradha) will be opulent, will be dwelling in foreign countries, will be unable to endure hunger and will ramble from place to place.

गुणाकरः—

दीर्घश्चारुवचो रुचिः कलहकृल्लुब्धो विशाखासु च ॥
धनी क्षुधालुश्च विदेशवासी मैत्रेऽटनः स्यात् ॥

तथा च पराशरः ।

श्रीमानिज्याभिरतः प्राज्ञोऽनुपसाधुकृत्कृतार्थपतिः ।
तीक्ष्णोऽभिमानयुक्तश्चैन्द्राग्नौ ख्यातकीर्तिश्च ॥
स्थिरमित्रस्तेजस्वी सुतवानत्यन्तसौख्यभागी च ।
ज्ञातिष्वग्र्योऽर्थपरो जातः स्यान्मित्रदैवत्ये ॥

ज्येष्ठासु न बहुमित्रः संतुष्टो धर्मकृत्प्रचुरकोपः ।
मूले मानी धनवान् सुखी न हिंस्रः स्थिरो भोगी ॥१०॥

Sloka 10.—If a person be born in the star ज्येष्ठा (Jyeshta), he will not have many friends; he will be contented, will be virtuous and will be exceedingly irritable. The one born in मूला (Moola) will be proud, wealthy, happy, of a soft disposition, firm-minded, but luxurious in his living.

.... अथ शक्रधिष्ण्ये ।

गुणाकरः—

तुष्टोऽल्पमित्रो बहुरुट् सधर्मो मूलेऽर्थमानास्थिरभोगयुक्तः ॥

तथा च पराशरः—

ज्ञातिषु गुणेषु राजसु पूजां प्राप्नोति नाशयति शत्रून् ।
तेजोऽधिकोऽर्थभागी जातः स्यादिन्द्रदैवत्ये ॥
धनधान्याढ्यो दाता परवित्तहरो नरः कलहशीलः ।
क्रूरः परोपतापी मूले मूलोपजीवी च ॥

इष्टानन्दकलत्रो मानी दृढसौहृदश्च जलदैवे ।
वैश्वे विनीतधार्मिकबहुमित्रकृतज्ञसुभगश्च ॥११॥

Sloka 11.—The person born in the star पूर्वाषाढा (Purvashadha) will have an amiable wife, will be proud and firm in friendship; while the person born in उत्तराषाढा (Uttarashadha) will be well-behaved, righteous, will have many friends, will be grateful and amiable.

गुणाकरः—

प्रियानन्दः प्रियश्चाप्ये मानी स्याद् दृढसौहृदः ।
विनीतो धार्मिको वैश्वे कृतज्ञो वहुबान्धवः ॥

तथा च पराशरः—

सलिलपथकर्मसिद्धिः क्लेशसहिष्णुः परस्य दारेच्छुः ।
नित्यमकल्पशरीरः प्रियमद्यः पूर्वषाढासु ॥
यानोद्यानवनरतिः प्रवाससुरतीर्थसाधुसेवी च ।
बहुशिल्पार्थः प्रियवाक् जातः स्याद्वैश्वदेवे च ॥

श्रीमाञ्छ्रवणे श्रुतवानुदारदारो धनान्वितः ख्यातः ।
दाता चाढ्यः शूरो गीतप्रियो धनिष्ठासु धनलुब्धः ॥१२॥

Sloka 12.—The person who is born in the star श्रवण (Sravana) will be learned, possess a generously-disposed wife, will be wealthy and famous. The person born in धनिष्ठा (Dhanishta) will be liberal in his gifts, wealthy, courageous, fond of music and greedy.

गुणाकरः—

उदारदारो धनवान् प्रसिद्धः स्याद्विष्णुधिष्ण्ये श्रुतवान् प्रसूतः ।
धनाप्तियोगी रुचिरस्तथाढ्यस्त्यागी धनिष्ठासु रणैकवीरः ॥

तथा च पराशरः—

ज्ञातिश्रेष्ठो धनवान्दानरुचिर्भवति दाक्षिणो दक्षः ।
नित्यमरोगशरीरः श्रवणे हतशत्रुपक्षश्च ॥
धनधान्यसंचयानामाढ्यः स्यान्नृपतिसत्कृतो यज्वा ।
अक्लेशभाक् जितरिपुः श्रविष्ठयाभीष्टतारश्च ॥

स्फुटवाग्व्यसनी रिपुहा साहसिकः शतभिषक्षु दुर्ग्राह्यः ।
भद्रपदासूद्विग्नः स्त्रीजितधनपटुरदाता च ॥१३॥

Sloka 13.—If a person be born in the star शतभिषक् (Satabhishak), he will be truthful, unfortunate, will conquer his enemies, will be daring and hard to be won over. The person whose birth is in पूर्वाभाद्रपदा (Purvabhadrapada) will be afflicted, will be henpecked, wealthy and clever, but a miser.

गुणाकरः—

स्फुटवाग्वारुणे जातो दुर्ग्राह्यो रिपुघातकः ।
व्यसनैरभिभूतः स्यादपरीक्षित कार्यकृत् ॥
दुःखान्वितः स्त्रीविजितो धनी स्यादजैकपादे पटुरर्थलुब्ध ॥

तथा च पराशरः—

परदारमद्यसेवी क्लेशसहो वारुणे नरो धीरः ।
स्थिरसंचयः स्थिरसुहृद्भिषक्क्रिया पण्डितो रोगी ॥

दारुणकर्मा क्रोधी निशाचरस्तीक्ष्णविक्रमश्चपलः ।
विषमः प्रसह्य हन्ता प्राक्प्रोष्ठपदे भवति जातः ॥

वक्ता सुखी प्रजावान् जितशत्रुर्धार्मिको द्वितीयासु ।
संपूर्णाङ्गः सुभगः शूरः शुचिरर्थवान् पौष्णे ॥१४॥

Slokas 14.—The person born under the star उत्तराभाद्रपदा (Uttarabhadrapada) will be clever in speaking, happy, possess children, will overcome his enemies and be virtuous; while the person born in रेवती (Revati) will have a symmetrical body (all his limbs perfect), will be liked by all, will be courageous, clean and wealthy.

गुणाकरः—

वक्ता प्रजावाञ्जितशत्रुरुच्चैरुपान्त्यभे धर्मपरः ससौख्यः ॥
पूर्णाङ्गो धनवान् शूरः पौष्णे च सुभगः शुचिः ।
भफलानि भवन्त्येतान्युत्तमानीन्दुवीर्यतः ॥

तथा च पराशरः—

नृपसत्कृतो बहुसुतः प्रदानशीलो जले सततभीरुः ।
ईज्याध्ययनरतिः स्यादाहिर्बुध्न्ये नरो जातः ॥

सर्वार्थभुक् प्रदाता प्रवासनिरतो विशुद्धकुलशीलः ।
गोमाननल्पपुत्रः पौष्णे विद्वान्नरो जातः ॥

Thus ends the 101st Adhyaya on the "Effects of Birth in the Asterisms".

राशिविभागः ॥१०२॥ Division of the Zodiac into Signs.

अश्विन्योऽथ भरण्यो बहुलापादश्च कीर्त्यते मेषः।
वृषभो बहुलाशेषं रोहिण्योऽर्धं च मृगशिरसः ॥१॥

Sloka 1.—The sign (मेष-Mesha) Aries comprises the whole asterisms of Aswini and Bharani and the first quarter of Krittika ; (वृषभ-Vrishabha) Taurus, the three remaining quarters of Krittika, the whole of Rohini and the first half of Mrigasira.

मृगशिरसोऽर्धं रौद्रं पुनर्वसोरंशकत्रयं मिथुनः ।
पादश्च पुनर्वसुतस्तिष्यः श्लेषा च कर्कटकः ॥२॥

Sloka 2.—Sign (मिथुन-Mithna) Gemini comprises the latter half of Mrigasiras, the whole of Ardra and the first three quarters of Punarvasu ; (कर्कटक-Karkataka) Cancer, the last quarter of Punarvasu and the whole of Pushya and Aslesha..

सिंहोऽथ मघा पूर्वा च फल्गुनी पाद उत्तरायाश्च ।
तत्परिशेषं हस्तश्चित्राद्यर्धं च कन्याख्यः ॥३॥

Sloka 3.—The sign (सिंह-Simha) Leo comprises the whole of Magha and Purvaphalguni and the first quarter of Uttaraphalguni ; (कन्या-Kanya), Virgo, the remaining quarters of Uttaraphalguni, the whole of Hasta and the first half of Chitra.

तौलिनि चित्रान्त्यार्धं स्वातिः पादत्रयं विशाखायाः ।
अलिनि विशाखापादस्तथानुराधान्विता ज्येष्ठा ॥४॥

Sloka 4.—Sign (तुला-Tula) Libra consists of the latter half of Chitra, the whole of Swati and the initial three quarters of Visakha ; sign ,वृश्चिक-Vrischika) Scorpio, of the last quarter of Visakha and the whole of Anuradha and Jyeshta.

मूलमषाढा पूर्वा प्रथमश्चाप्युत्तरांशको धन्वी ।
मकरस्तत्परिशेषं श्रवणः पूर्वं धनिष्ठार्धम् ॥५॥

Sloka 5.—Sign (धनुस्-Dhanus) Sagittarius comprises the whole of Mula and Purva-ashadha and the first quarter of Uttara-ashadha ; sign (मकर- Makara) Capricorn, of the remaining three quarters of Uttara-ashadha, the whole of Sravana and the first half of Dhanishta.

कुम्भोऽन्त्यधनिष्ठार्धं शताभिषगंशत्रयं च पूर्वायाः ।
भद्रपदायाः शेषं तथोत्तरा रेवती च झषः ॥६॥

Sloka 6.—Sign (कुम्भ-Kumbha) Aquarius comprises the latter half of Dhanishta, the whole of Satabhishak and the first three qarters of Purvabhadra ; sign (मीन-Meena) Pisces, the last qurter of Purvabhadra, and the whole of Uttarabhadra and Revati.

अश्विनीपित्र्यमूलाद्या मेषसिंहहयादयः ।
विषमर्क्षान्निवर्त्तन्ते पादवृद्ध्या यथोत्तरम् ॥७॥

Sloka 7.—The signs Mesha, Simha and Dhanus commence with the beginning of Aswini, Magha and Mula respectively ; and the odd asterisms (beginning with the third) retire from each sign with one or more quarters in an increasing order.

The 3rd Star is Krittika; it closes Mesha with its first quarter. Mrigasiras is the 5th ; it closes Vrishabha with its second quarter ; and so on.

Thus ends the 102nd Adhyaya on " The Division of the Zodiac into Signs".

विवाहपटलम् ॥१०३॥ (of Vindhyavasin).

Effects of Planetary Combination at the Time of Marriage.

मूर्तौ करोति दिनकृद्विधवां कुजश्च
राहुर्विपन्नतनयां रविजो दरिद्राम् ।
शुक्रः शशाङ्कतनयश्च गुरुश्च साध्वी-
मायुःक्षयं प्रकुरुतेऽथ विभावरीशः ॥१॥

Sloka 1.—If the Sun or Mars occupy the Lagna at the time of marriage, the girl will become a widow; Rahu in such a position will deprive her of her children; Saturn will make her penurious; Venus, Mercury or Jupiter will give her a good character; the Moon will cut short her span of life.

कुर्वन्ति भास्करशनैश्चरराहुभौमा
दारिद्र्यदुःखमतुलं नियतं द्वितीये ।
वित्तेश्वरीमविधवां गुरुशुक्रसौम्या
नारीं प्रभूततनयां कुरुते शशाङ्कः ॥२॥

Sloka 2.—The Sun, Saturn, Rahu or Mars posited in the 2nd house from the Lagna causes unfailingly indescribable miseries arising from poverty; Jupiter, Venus or Mercury in such a position makes the girl very rich and have a long-lived husband; the Moon enables her to become the mother of many children.

सूर्येन्दुभौमगुरुशुक्रबुधास्तृतीये
कुर्युः सदा बहुसुतां धनभागिनीं च ।
व्यक्तां दिवाकरसुतः सुभगां करोति
मृत्युं ददाति नियमात् खलु सैंहिकेयः ॥३॥

Sloka 3.—The Sun, the Moon, Mars, Jupiter, Venus or Mercury, when posited in the 3rd house from the Lagna, makes her always wealthy and have many children; Saturn makes her famous and the beloved of her husband; Rahu in such a position invariably causes death.

स्वल्पं पयः स्रवति सूर्यसुते चतुर्थे
  दौर्भाग्यमुष्णकिरणः कुरुते शशी च ।
राहुः सपत्नमपि च क्षितिजोऽल्पवित्तं
  दद्याद्भृगुः सुरगुरुश्च बुधश्च सौख्यम् ॥४॥

Sloka 4.—When Saturn occupies the 4th house, very little milk will flow from her breasts; the Sun or the Moon in such a position makes her unfortunate (*i.e.*, disliked by the husband); Rahu creates enemies (or a co-wife); Mars causes poverty; Venus Jupiter or Mercury bestows happiness.

नष्टात्मजां रविकुजौ खलु पञ्चमस्थे
  चन्द्रात्मजो बहुसुतां गुरुभार्गवौ च
राहुर्ददाति मरणं शनिरुग्ररोगं
  कन्याविनाशमचिरात्कुरुते शशाङ्कः ॥५॥

Sloka 5.—The Sun or Mars in the 5th house from the Lagna will certainly destroy her issue; Mercury, Jupiter or Venus bestows many sons; Rahu causes death; Saturn, a fell disease; the Moon brings about the girl's death ere long.

षष्ठाश्रिताः शनिदिवाकरराहुजीवाः
  कुर्युः कुजश्च सुभगां श्वशुरेषु भक्ताम् ।
चन्द्रः करोति विधवामुशना दरिद्रा-
  मृद्धां शशाङ्कतनयः कलहप्रियां च ॥६॥

Sloka 6.—Saturn, the Sun, Rahu, Jupiter or Mars in the 6th house makes the bride the beloved of her husband, and devoted to the elders (such as the father-in-law); the Moon makes her a widow ; Venus, penurious ; Mercury, wealthy but fond of quarrels.

सौरारजीवबुधराहुरवीन्दुशुक्राः
कुर्युः प्रसह्य खलु सप्तमराशिसंस्थाः ।
वैधव्यबन्धनवधक्षयमर्थनाश-
व्याधिप्रवासमरणानि यथाक्रमेण ॥७॥

Sloka 7.—Saturn, Mars, Jupiter, Mercury, Rahu, the Sun, the Moon and Venus posited in the 7th house, cause perforce widowhood, imprisonment, destruction, decay, loss of wealth, disease, absence in other places and death respectively.

स्थानेऽष्टमे गुरुबुधौ नियतं वियोगं
मृत्युं शशी भृगुसुतश्च तथैव राहुः ।
सूर्यः करोत्यविधवां सरुजां महीजः
सूर्यात्मजो धनवतीं पतिवल्लभां च ॥८॥

Sloka 8.—Jupiter and Mercury (severally or together) in the 8th house cause separation between the husband and the wife for certain ; the Moon, Venus and Rahu cause death ; the Sun makes her predecease her husband ; Mars, sickly ; Saturn, wealthy and the beloved of her husband.

धर्मे स्थिता भृगुदिवाकरभूमिपुत्रा
जीवश्च धर्मनिरतां शशिजस्त्वरोगाम् ।
राहुश्च सूर्यतनयश्च करोति वन्ध्यां
कन्याप्रसूतिमटनां कुरुते शशाङ्कः ॥९॥

Sloka 9.—Venus, the Sun, Mars and Jupiter posited in the 9th house make the girl devoted to virtue; Mercury gives her good health; Rahu and Saturn make her barren; the Moon gives her daughters and much roaming about.

राहुर्नभःस्थलगतो विधवां करोति
पापे रतां दिनकरश्च शनैश्चरश्च ।
मृत्युं कुजोऽर्थरहितां कुलटां च चन्द्रः
शैषाग्रहा धनवतीं सुभगां च कुर्युः ॥१०॥

Sloka 10.—Rahu in the 10th house causes widowhood; the Sun and Saturn make her addicted to sinful deeds; Mars causes death; the Moon makes her indigent and unchaste (frail); the others (Mercury, Jupiter and Veuus), wealthy and beloved of the husband.

आये रविर्बहुतां सधनां शशाङ्कः
पुत्रान्वित्तां क्षितिसुतो रविजो धनाढ्याम् ।
आयुष्मतीं सुरगुरुः शशिजः समृद्धां
राहुः करोत्यविधवां भृगुरर्थयुक्ताम् ॥११॥

Sloka 11.—The Sun posited in the 11th house bestows many sons; the Moon, wealth; Mars, sons; Saturn, wealth; Jupiter, longevity; Mercury, prosperity; Rahu, long life on the husband; and Venus, riches.

अन्ते गुरुर्धनवतीं दिनकृद्दरिद्रां
चन्द्रो धनव्ययकरीं कुलटां च राहुः ।
साध्वीं भृगुः शशिसुतो बहुपुत्रपौत्रीं
पानप्रसक्तहृहयां रविजः कुजश्च ॥१२॥

Sloka 12.—Jupiter in the 12th house confers wealth on the bride; the Sun makes her poverty-stricken; the Moon, a spend-thrift; Rahu, immoral; Venus, devoted to her husband; Mercury bestows many children and grand children; Saturn and Mars make her heart addicted to drink.

गोपैर्यष्ट्याहतानां खुरपुटदलिता या तु धूलिर्दिनान्ते
सोद्वाहे सुन्दरीणां विपुलधनसुतारोग्यसौभाग्यकर्त्री ।
तस्मिन् काले न चर्क्षं न च तिथिकरणं नैव लग्नं न योगः
ख्यातः पुंसां सुखार्थं शमयति दुरितान्युत्थितं गोरजस्तु ॥१३॥

Sloka 13.—The dust that is raised in the evening by the pointed hoofs of the cows beaten by the cow-herds with their sticks is favourable for the marriage of beautiful girls. It bestows abundant wealth, sons, sound health and leads to the husband's affection. At this time it is not at all necessary to consider the asterism, the Tithi, Karana, Yoga and Lagna. For, the dust raised by cows is noted for giving happiness to men and wards off all sins.

Thus ends the 103rd Adhyaya on the "Effects of Planetary Combination at the Time of Marriage".

ग्रहगोचराध्यायः ॥१०४॥ On Transits of Planets.

प्रायेण सूत्रेण विनाकृतानि प्रकाशरन्ध्राणि चिरन्तनानि ।
रत्नानि शास्त्राणि च योजितानि नवैर्गुणैर्भूषयितुं क्षमाणि ॥१॥

Sloka 1.—Generally, ancient gems and Sastras which are without strings (unstrung) and a metrical form (respectively), whose bores are quite visible and faults apparent (respectively), become fit to be worn as ornaments and to be held in high esteem (respectively), when they are combined with new strings and excellent ideas couched in fine metres (respectively).

प्रायेण गोचरो व्यवहार्योऽतस्तत्फलानि वक्ष्यामि ।
नानावृत्तैरार्यां मुखचपलत्वं क्षमध्वं नः ॥२॥

Sloka 2.—Generally, the transit of planets comes within the purview of our daily experience. Hence I shall expound its effects, O noble persons in varied metres. Kindly excuse my volubilily.

This verse is composed in the आर्या metre known as मुखचपला. Here the author steps into the realm of Prosody too. Primarily, metres are classified under two heads., *viz.*, वृत्त and जाति. The former is based upon groups of three syllables called अक्षरगण, while the latter, upon groups of four Matras or syllabic instants. आर्या belongs to the latter class. Most of the verses in this work are in the आर्या metre, whose construction is as follows:— The first and third quarters must have 12 Matras each of three Ganas, the second, 18 and the fourth 15. In the second, there will be four Ganas and a final long syllable. In the 4th, the 9th Matra will be considered as a group by itself. Thus in both the halves, there will be 7 groups and a long syllable (2 Matras). It is a rule that the odd groups ought not to have जगण (⏑—⏑) and the sixth ought to have जगण or four Laghus (⏑⏑⏑⏑). Let us take the above verse itself and see if it satisfies these conditions.

$\overset{1}{— —}$, $\overset{2}{⏑ — ⏑}$, $\overset{3}{— ⏑ ⏑}$, $\overset{4}{— —}$, $\overset{5}{— —}$, $\overset{6}{⏑ — ⏑}$, $\overset{7}{— —}$, —. (12+18)
— —, ⏑ — ⏑, — —, ⏑ ⏑ ⏑ ⏑, — —, ⏑, — —, —. (12+15).

In addition to this, the above is मुखचपला आर्या; *i. e.*, the 2nd and 4th Ganas of the first half should necessarily be जगण having a long syllable on either side; the second half follows the rules of an ordinary आर्या. In the above example the 4th गण is not ज.

माण्डव्यगिरं श्रुत्वा न मदीया रोचतेऽथवा नैवम् ।
साध्वी तथा न पुंसां प्रिया यथा स्याज्जघनचपला ॥३॥

Sloka 3.—Or, my statements on this subject will surely be admired by the learned who have heard those of Mandavya, for men do not love their devout and chaste wives so much as they do courtesans.

This verse is composed in the जघनचपला kind of आर्या whose characteristics are that the first half is like that of the ordinary Arya and the second like that of मुखचपला. Mandavya's statements, though containing the truth, are not couched in fine words and metres. So, the author says that his will be loved and appreciated by the cultured. This Mandavya is mentioned by Pingalacharya, as an author on Prosody.

सूर्यः षट्त्रिदशस्थितस्त्रिदशषट्सप्ताद्यगश्चन्द्रमा
जीवः सप्तनवद्विपञ्चमगतो वक्रार्कजौ षट्त्रिगौ ।
सौम्यः षड्द्विचतुर्दशाष्टमगतः सर्वेऽप्युपान्ते शुभाः
शुक्रः सप्तमषड्दशर्क्षसहितः शार्दूलवत् त्रासकृत् ॥४॥

Sloka 4.—The Sun in his transit is beneficial in the 6th, 3rd and 10th places from the Janma Rasi; the Moon in the Janma Rasi, the 3rd, 6th, 7th and the 10th houses; Jupiter, in the 2nd, 5th, 7th and 9th; Mars and Saturn, in the 3rd and 6th; Mercury, in the 2nd, 4th, 6th, 8th and 10th; all the planets are beneficial when they transit the 11th place. Venus causes dread like the tiger in the 6th, 7th and 10th; (in other places, he confers beneficial results).

A knowledge of वेध is quite necessary for ascertaining, the correct results of transit. See जा-पा Adhyaya XIII-60 and फ-दी. Adhyaya XXVI.

This verse is composed in the शार्दूलविक्रीडितवृत्त whose definition is सूर्याश्वैर्मसजास्तताः सगुरवः शार्दूलविक्रीडितम्-

जन्मन्यायासदोऽर्कः क्षपयति विभवान् कोष्ठरोगाध्वदाता
वित्तभ्रंशं द्वितीये दिशति च न सुखं वञ्चनां दृग्रुजं च ।
स्थानप्राप्तिं तृतीये धननिचयमुदा कल्यकृच्चारिहन्ता
रोगान् दत्ते चतुर्थे जनयति च मुहुः स्रग्धरा भोगविघ्नम् ॥५॥

Sloka 5.—The Sun passing through the Janma Rasi causes fatigue, reduces wealth, brings on bowel-disease and wearisome travelling. When he transits the 2nd house, there will be loss of wealth and the person will be unhappy. He will be duped and suffer from eye-trouble.

In the 3rd house, acquisition of a new position, advent of moneys, happiness, freedom from sickness and destruction of enemies will be the result. In the 4th house, the Sun causes diseases, and there will often arise impediments to the native in the matter of his sexual enjoyments.

This Sloka is in स्रग्धरा metre which is defined as म्रभ्नैर्यानां त्रयेण त्रिमुनियतियुता स्रग्धरा कीर्त्तितेयम्.

पीडाः स्युः पञ्चमस्थे सवितरि बहुशो रोगारिजनिताः
षष्ठेऽर्को हन्ति रोगान् क्षपयति च रिपून् शोकांश्च नुदति ।
अध्वानं सप्तमस्थो जठरगदभयं दैन्यं च कुरुते
रुक्त्रासौ चाष्टमस्थे भवति सुवदना न स्वापि वनिता ॥६॥

Sloka 6.–When the Sun transits the 5th house, there will be multifarious troubles arising from illness and enemies; in the 6th, he puts an end to illness, enemies and grief; in the 7th, there will be wearisome travelling, diseases of the stomach and humiliation; in the 8th, he will suffer from fear and diseases; and even his own wife will speak harshly to him.

This verse is called सुवदना. This consists of 20 letters; the definition is

ज्ञेया सप्ताश्वषड्भिर्मरभनययुता म्लौ गः सुवदना ।

रवावापद्दैन्यं रुगिति नवमे वित्तचेष्टाविरोधो
जयं प्राप्नोत्युग्रं दशमगृहगे कर्मसिद्धिं क्रमेण ।
जयस्थानं मानं विभवमपि चैकादशे रोगनाशं
सुवृत्तानां चेष्टा भवति सफला द्वादशे नेतरेषाम् ॥७॥

Sloka 7.—The Sun in the 9th causes danger, humiliation, disease and impediments to wealth and undertakings; in the 10th house, a very mighty undertaking will be successfully completed. A new position, honour, wealth and freedom from disease will be the effect of the Sun's transit in the 11th house. When the Sun passes through the 12th, the activities of only those that have a bright character will be successful and not of others.

This is in सुवृत्ता metre - A पाद consists of 19 syllables यमौ न्सौरौ गश्चेद्द्विरसमुनीभिः स्याद्विरामैः सुवृत्ता-

शशी जन्मन्यन्नप्रवरशयनाच्छादनकरो
द्वितीये मानार्थान् ग्लपयति सविघ्नश्च भवति ।
तृतीये वस्त्रस्त्रीधनविजयसौख्यानि लभते
चतुर्थेऽविश्वासः शिखरिणि भुजङ्गेन सदृशः ॥८॥

Sloka 8.-The Moon in her travel through the Janma Rasi gives excellent dishes, couches and shawls; in the 2nd, reduces honour and wealth and causes impediments; in the 3rd, confers clothes, damsels, wealth, success and happiness; when she is in the 4th, one loses trust in others, as in a mountain infested with snakes.

The metre is शिखरिणी- (17 syllables).
रसै रुद्रैश्छिन्ना यमनसभलागः शिखरिणी.

दैन्यं व्याधिं शुचमपि शशी पञ्चमे मार्गविघ्नं
षष्ठे वित्तं जनयति सुखं शत्रुरोगक्षयं च ।
यानं मानं शयनमशनं सप्तमे वित्तलाभं
मन्दाक्रान्ते फणिनि हिमगौ चाष्टमे भीर्न कस्य ॥९॥

Sloka 9.—The Moon in the 5th brings about humiliation, illness, grief and obstruction to journey; in the 6th, confers wealth and happiness and destroys enemies and diseases; in the 7th confers vehicles, honour, couches, food and money. Whoever is not frightened as by a snake trodden upon accidentally, when the Moon is in the 8th ?

This is in मन्दाक्रान्ता (of 17 syllables).
मन्दाक्रान्ता मभनततगा गः समुद्रर्त्तुं लोकैः—

नवमगृहगो बन्धोद्वेगश्रमोदररोगकृद्
दशमभवने चाज्ञाकर्मप्रसिद्धिकरः शशी ।
उपचयसुहृत्संयोगार्थप्रमोदमुपान्त्यगो
वृषभचरितान्दोषानन्त्ये करोति च सव्ययान् ॥१०॥

Sloka 10.—The Moon in the 9th causes imprisonment, agony, suffering and stomach diseases; in the 10th, confers position of authority and accomplishment of one's task; in the 11th, prosperity, meeting of friends, riches and joy; in the 12th, causes expenses and blemishes caused by one's own action, as in the case of a bull (which spoils both its hoofs and horns, by striking the earth, etc.)

The वृत्त is वृषभचरित—It is also known as हरिणी
वृषभचरितं न्सौ म्रौ स्लौ गो रसोदधिसप्तकैः—

कुजेऽभिघातः प्रथमे द्वितीये नरेन्द्रपीडा कलहारिदोषैः ।
भृशं च पित्तानलचौररोगैरुपेन्द्रवज्रप्रतिमोऽपि यः स्यात् ॥११॥

Sloka 11.—Mars in the Janma Rasi causes bodily affliction; in the 2nd, trouble from the sovereign and enemies, quarrels, excessive bilious troubles, fire accidents, robbery and disease, though the person is like Upendra or thunderbolt.

This is in उपेन्द्रवज्रा—
उपेन्द्रवज्रा तु जतौ जगौ गः—

तृतीयगश्चौरकुमारकेभ्यो भौमः सकाशात्फलमादधाति ।
प्रदीप्तिमाज्ञां धनमौर्णिकानि धात्वाकराख्यानि किलापराणि ॥१२॥

Sloka 12.—Mars in the 3rd confers benefits through thieves and urchins, energy, authority, wealth, woollen articles, mineral wealth and the like.

This is written in उपजाति, a combination of इन्द्रवज्रा and उपेन्द्रवज्रा.

भवति धरणिजे चतुर्थगे ज्वरजठरगदासृगुद्भवः ।
कुपुरुषजनिताच्च सङ्गमात्प्रसभमपि करोति चाशुभम् ॥१३॥

Sloka 13.—Mars in the 4th causes, fever, stomach-maladies, bleeding and great harm through the association with the wicked.

This is in प्रसभवृत्त—प्रसभमपि ननौ रलौ गुरुः—

रिपुगदकोपभयानि पञ्चमे तनयकृताश्च शुचो महीसुते ।
द्युतिरपि नास्य चिरं भवेत् स्थिरा शिरसि कपेरिव मालती यथा ॥१४

Sloka 14.—Mars in the 5th causes enmity, illness, anger, fear, grief on account of one's sons, and a quick loss of energy as the tossing of a jasmine wreath from the head of a monkey.

The metre is मालती-नजजरकैरपि मालती मता—

रिपुभयकलहैर्विवर्जितः सकनकविद्रुमताम्रकामगः ।
रिपुभवनगते महीसुते किमपरवक्त्रविकारमीक्षते ॥ १५॥

Sloka 15.–Mars in the 6th brings about the termination of strife with one's enemies, fear and quarrels, and confers gold, corals and copper thus enabling a person to hold his head aloft.

The metre is अपरवक्त्र-

अयुजि ननरला गुरुः समे तदपरवक्त्रमिदं नजौ जरौ-

कलत्रकलहाक्षिरुग्जठररोगकृत्सप्तमे
क्षरत्क्षतजरूक्षितः क्षपितवित्तमानोऽष्टमे ।
कुजे नवमसंस्थिते परिभवार्थनाशादिभि-
र्विलम्बितगतिर्भवत्यबलदेहधातुक्रमैः ॥१६॥

Sloka 16.—Mars in the 7th causes quarrel with one's wife, eye-trouble and stomach-disease; in the 8th house, the native will be emaciated through bleeding, and there will be loss of wealth and honour; in the 9th house, he will suffer insults, loss of wealth and impeded gait owing to the loss of bodily fluids and consequent weakness.

The metre is विलम्बितगति-
विलम्बितगतिर्जसौ जसयलैर्गयुक्तैर्भवेत् ।

दशमगृहगते समं महीजे विविधधनाप्तिरुपान्त्यगे जयश्च ।
जनपदमुपरिस्थितश्च भुङ्क्ते वनमिव षट्चरणः सुपुष्पिताग्रम् ॥१७॥

Sloka 17.—Mars in the 10th produces neutral effects; in the 11th, he causes gain of various kinds of riches and success, and enables one to excerise power and anthority over the country, just as a bee has its free movements and enjoyment in a forest of abundant flowers.

The metre is सुपुष्पिताग्र-
भवीत जगति नो ततश्च रो यो नजसहितैर्जरगैश्च पुष्पिताग्रा-

नानाव्ययैर्द्वादशगे महीसुते सन्ताप्यतेऽनर्थशतैश्च मानवः ।
स्त्रीकोपापित्तैश्च सनेत्रवेदनैर्योऽपीन्द्रवंशाभिजनेन गर्वितः ॥१८॥

Sloka 18.—Mars in the 12th house tortures a man with expenditure of various kinds, hundreds of disasters, wrath of women, bilious affections and eye-pain, though the person may be proud of his being a scion of Indra (or birth in the family of Indra).

The metre is इन्द्रवंशा-
जतौ तु वंशस्थमुदीरितं जरौ तच्चेन्द्रवंशा प्रथमाक्षरे गुरौ-

दुष्टवाक्यपिशुनाहितभेदैर्बन्धनैः सकलहैश्च हृतस्वः ।
जन्मगे शशिसुते पथि गच्छन् स्वागतेऽपि कुशलं न शृणोति ॥१९॥

Sloka 19.—When Mercury transits through the Janma-Rasi, a man will have his wealth depleted through wicked persons, tale-bearers, enemies, duplicity, imprisonment and quarrels, and he will not hear even a kind word in his wanderings.

The metre is स्वागता-स्वागता रनभगैर्गुरुणा च ।

परिभवो धनगते धनलब्धिः सहजगे शशिसुते सुहृदाप्तिः ।
नृपतिशत्रुभयशङ्कितचित्तो द्रुतपदं व्रजति दुश्चरितैः स्वैः ॥२०॥

Sloka 20.—When Mercury passes through the 2nd house. a person will meet with ill-treatment or insult, but will acquire wealth ; when he travels through the 3rd, he will make friends, have fear at heart for the king and enemies and roam about briskly on account of his wicked deeds.

The metre is द्रुतपद-द्रुतपदं नभजयैः कथितं तत् ॥

चतुर्थगे स्वजनकुटुम्बवृद्धयो धनागमो भवति च शीतरश्मिजे ।
सुतस्थिते तनयकलत्रविग्रहो निषेवते न च रुचिरामपि स्त्रियम् ॥२१॥

Sloka 21.—During Mercury's transit through the 4th house, the person's relatives and family will prosper, and he will gain wealth ; when he travels through the 5th house, the person concerned will quarrel with his sons and wife, and will not enjoy even his charming wife.

The metre is रुचिरा—जभौ सजौ गिति रुचिरा चतुर्ग्रहैः ॥

सौभाग्यं विजयमथोन्नतिं च षष्ठे वैवर्ण्यं कलहमतीव सप्तमे ज्ञः ।
मृत्युस्थे जयसुतवस्त्रवित्तलाभा नैपुण्यं भवति मतिप्रहर्षणीयम् ॥२२॥

Sloka 22.—During Mercury's transit through the 6th house, the person gets popularity, success and rise ; when he passes through the 7th, he loses his lustre, and have quarrels often ; when through the 8th, he will have gains, success, children, clothes, money and skill that brings solace to his heart.

This is in प्रहर्षणीय metre - त्र्याशाभिर्मनजरगाः प्रहर्षिणीयम्-

विघ्नकरो नवमः शशिपुत्रः कर्मगतो रिपुहा धनदश्च ।
सप्रमदं शयनं च विधत्ते तद्गृहदोऽथ कथां स्तरणं च ॥२३॥

Sloka 23.—When Mercury passes through the 9th house, he creates obstacles; through the 10th, kills enemies, bestows wealth, a beautiful damsel on a couch, her house property, fine words and sheets.

The metre is दोधक.—
दोधकमिच्छति भत्रितयाद्गौ ॥

धनसुतसुखयोषिन्मित्रवाहाप्तितुष्टि-
स्तुहिनकिरणपुत्रे लाभगे मृष्टवाक्यः ।
रिपुपरिभवरोगैः पीडितो द्वादशस्थे
न सहति परिभोक्तुं मालिनीयोगसौख्यम् ॥२४॥

Sloka 24.—When Mercury passes through the 11th house, the person will get wealth, sons, happiness, wife, friends, vehicles and contentment; he will also speak sweet words; when through the 12th, he will be troubled by enemies, insults and diseases; he will not be able to enjoy the pleasure of union with his beloved.

The metre is मालिनी—
ननमययुतेयं मालिनी भोगिलोकैः ॥

जीवे जन्मन्यपगतधनधीः स्थानभ्रष्टो बहुकलहयुतः ।
प्राप्यार्थेऽर्थान् व्यरिरपि कुरुते कान्तास्याब्जे भ्रमरविलसितम् ॥२५

Sloka 25.—When Jupiter passes through the Janma Rasi, the person will lose his money, mental balance and position; he will quarrel frequently; when he travels through the 2nd, he will get wealth and be free from enemies; his belovd will sport with his mouth as does a bee with the lotus.

The metre is भ्रमरविलसित:—
मो गो नौ गो भ्रमरविलसिता.

स्थानभ्रंशात् कार्यविघाताच्च तृतीये-
ऽनेकैः क्लेशैर्बन्धुजनोत्थैश्च चतुर्थे ।
जीवे शान्तिं पीडितचित्तश्च स विन्देत्
नैव ग्रामे नापि वने मत्तमयूरे ॥२६॥

Sloka 26 .—When Jupiter passes through the 3rd house, the person will be troubled by loss of position, and his undertaking will be spoiled; when through the 4th, he will be troubled by multitudinous worries caused by his relatives, and he will get peace of mind neither in the village, nor in the forest that abounds in intoxicated peacocks.

This is in मत्तमयूर.—

वेदै रन्ध्रै र्म्तौ यसगा मत्तमयूरम्—

जनयति च तनयभवनमुपगतः
परिजनशुभसुतकरितुरगवृषान् ।
सकनकपुरगृहयुवतिवसनकृ-
न्मणिगुणनिकरकृदपि विबुधगुरुः ॥२७॥

Sloka 27.—Jupiter passing through the 5th house bestows servants, meritorious acts, sons, elephants, horses, bulls, gold, houses in town, young women, garments, gems and a number of virtues.

The metre is मणिगुणनिकर.—

वसुसुनियतिरिति मणिगुणनिकरः-

न सखीवदनं तिलकोज्ज्वलं न च वनं शिखिकोकिलनादितम् ।
हरिणप्लुतशावविचित्रितं रिपुगते मनसः सुखदं गुरौ ॥२८॥

Sloka 28.—When Jupiter passes through the 6th house, even a friend's face bright with the Tilaka will not please a person's heart; nor the forest that is resounding with the notes of pea-cocks and cuckoos and looking wonderful by the frisking of the fawns.

The idea is, friends will become enemies and good things will look hateful. This sloka is in हरिणप्लुतंवृत्तम्-

त्रिसकारचितैर्भवतो लगौ नभभरैश्च गणैर्हरिणप्लुतम्

त्रिदशगुरुः शयनं रतिभोगं धनमशनं कुसुमान्युपवाह्यम् ।
जनयति सप्तमराशिमुपेतो ललितपदां च गिरं धिषणां च ॥२९॥

Sloka 29. –Jupiter in the 7th confers couches, erotic pleasure, wealth, food, flowers, vehicles, graceful speech and intelligence.

The metre is ललितपद.—
ललितपदं न जयैर्भवतीह-

बन्धं व्याधिं चाष्टमे शोकमुग्रं मार्गक्लेशान् मृत्युतुल्यांश्च रोगान् ।
नैपुण्याज्ञापुत्रकर्मार्थसिद्धिं धर्मे जीवः शालिनीनां च लाभम् ॥३०॥

Sloka 30.—Jupiter in the 8th house causes imprisonment, disease, intense grief, hardships on a journey, and diseases almost amounting to death. When travelling in the 9th house, Jupiter confers skill, authority, sons, success in the task undertaken, wealth and fertile lands.

The metre is शालिनी.—
मात्तौ गौ चेच्छालिनीवेदलोकैः—

स्थानकल्यधनहा दशर्क्षगस्तत्प्रदो भवति लाभगो गुरुः ।
द्वादशेऽध्वनि विलोमदुःखभाग् याति यद्यपि नरो रथोद्धतः ॥३१॥

Sloka 31.—Jupiter in the 10th house destroys one's position,health and wealth ; in the 11th, he bestows the above things ; in the 12th, he gives grief causing the person to swerve from the right path, though he may be proceeding in a chariot on his journey.

The metre is रथोद्धता.—
रात्परैर्नरलगै रथोद्धता—

प्रथमगृहोपगो भृगुसुतः स्मरोपकरणैः
सुरभिमनोज्ञगन्धकुसुमाम्बरैरुपचयम् ।
शयनगृहासनाशनयुतस्य चानुकुरुते
समदविलासिनीमुखसरोजषट्चरणताम् ॥३२॥

Sloka 32.-When Venus in his transit travels through the Janma Rasi, he confers on the person concerned a good deal of the requisites of love, fragrant and attractive perfumes, flowers and garments, couches, houses, seats and food. Consequently, the person will act the part of a bee on the lotus of the face of an intoxicated beloved.

The metre is विलासिनी.—

भवति विलासिनी यदि नजौ भलगुरू—

शुक्रे द्वितीयगृहगे प्रसवार्थधान्यभूपालसन्नतकुटुम्बहितान्यवाप्य ।
संसेवते कुसुमरत्नविभूषितश्च कामं वसन्ततिलकद्युतिमूर्द्धजोऽपि ॥

Sloka 33.— Venus in the 2nd house bestows issue, wealth, corn, royal favour, family interests, flowers and gem-ornaments. Consequently, the person though grown old with grey hairs (like the flowers of Tilaka in the spring season), enjoys sexual pleasures.

The metre is वसन्ततिलका—

उक्ता वसन्ततिलका तभजा जगौ गः—

आज्ञार्थमानास्पदभूतिवस्त्रशत्रुक्षयान् दैत्यगुरुस्तृतीये ।
दत्ते चतुर्थश्च सुहृत्समाजं रुद्रेन्द्रवज्रप्रतिमां च शक्तिम् ॥३४॥

Sloka 34.—When Venus passes through the 3rd house, the person gets authority, wealth, honour, position, prosperity, garments and destruction of enemies; when Venus travels through the 4th, he meets with friends, and gets power similar to that of Rudra, Indra and thunderbolt.

The metre is इन्द्रवज्रा—
स्यादिन्द्रवज्रा यदि तौ जगौ गः ।

जनयति शुक्रः पञ्चमसंस्थो गुरुपरितोषं बन्धुजनाप्तिम् ।
सुतधनलब्धिं मित्रसहायाननवसितत्वं चारिबलेषु ॥३५॥

Sloka 35.—When Venus passes through the 5th house, the person's elders are pleased; relatives come to him; he also gets issue, wealth, friends' helping hands; and his enemies are destroyed.

The metre is अनवसिता-
अनवासिता न्यौ भ्गौ गुरुरन्ते—

षष्ठो भृगुः परिभवरोगतापदः स्त्रीहेतुकं जनयति सप्तमोऽशुभम् ।
यातोऽष्टमं भवनपरिच्छदप्रदो लक्ष्मीवतीमुपनयति स्त्रियं च सः॥३६

Sloka 36—When Venus passes through the 6th house, the person suffers humiliation, disease and mental torment; when through the 7th, some disaster pertaining to or caused by women; when through the 8th, he gets houses, attendants and a prosperous wife.

The metre is लक्ष्मी-
लक्ष्मीरियं तभसजगैरुदाहृता—

नवमे तु धर्मवनितासुखभाग् भृगुजेऽर्थवस्त्रनिचयश्च भवेत् ।
दशमेऽवमानकलहान् नियमात् प्रमिताक्षराण्यपि वदन् लभते ॥३७॥

Sloka 37.—When Venus passes through the 9th house, the person performs religious acts, gets women, happiness and wealth, and garments; when through the 10th, he suffers insults aud quarrels invariably, though he speaks very few words.

The metre is प्रमिताक्षरा-
प्रमिताक्षरा सजयुतावथ सौ—

उपान्त्यगो भृगोः सुतः सुहृद्धनान्नगन्धदः ।
धनाम्बरागमोऽन्त्यगः स्थिरस्तु नाम्बरागमः ॥३८॥

Sloka 38.—When Venus passes through the 11th house, the person gets friends, wealth, food and perfumes; when through the 12th, he acquires wealth and garments, but certainly loses some of the latter.

The metre is स्थिर-
लगौ स्थिरः प्रकीर्त्तितः—

प्रथमे रविजे विषवह्निहतः स्वजनैर्वियुतः कृतबन्धुवधः ।
परदेशमुपैत्यसुहृद्भवनो विमुखार्थसुतोऽटकदीनमुखः ॥३९॥

Sloka 39.—When Saturn in his transit passes through the Janma Rasi, the person will be troubled by poison or fire, will be separated from his kith and kin, will kill his relations, will wander in foreign lands, will have neither friends, nor a house to live in, will be hateful in appearance, will be poor, without children, a wanderer and pale.

The metre is तोटक-
वद तोटकमब्धिसकारयुतम्—

चारवशाद्द्वितीयगृहगे दिनकरतनये
रूपसुखापवर्जिततनुर्विगतमदबलः ।
अन्यगुणैः कृतं वसुचयं तदपि खलु भव-
त्यम्भिव वंशपत्रपतितं न बहु न च चिरम् ॥४०॥

Sloka 40.—When Saturn passes through the 2nd house in his transit, the person will be bereft of good appearance, happiness, pride and energy; even if he should earn much wealth through other channels, it would not stay with him as water in a bamboo leaf.

The metre is वंशपत्रपतित-
दिङ्मुनिवंशपत्रपतितं भरनभनलगैः—

सूर्यसुते तृतीयगृहगे धनानि लभते
दासपरिच्छदोष्ट्रमहिषाश्वकुञ्जरखरान् ।

सद्मविभूतिसौख्यममितं गदव्युपरमं
भीरुरपि प्रशास्त्यधिरिपूंश्च वीरललितैः ॥४१॥

Sloka 41.—When Saturn passes through the 3rd house, one gets money, slaves attendants, camels, buffaloes, horses, elephants, donkeys, houses, wealth, sound health and freedom from illness; and even if he is a coward, he will curb his mighty enemies through his heroic efforts.

The metre is ललिता-
स्याद्भरना रनौ च गुरुनाम सा च ललिता—

चतुर्थं गृहं सूर्यपुत्रेऽभ्युपेते सुहृद्वित्तभार्यादिभिर्विप्रयुक्तः ।
भवत्यस्य सर्वत्र चासाधु दुष्टं भुजङ्गप्रयातानुकारं च चित्तम् ॥४२॥

Sloka 42.—When Saturn passes through the 4th house, the person will be separated from his friends, wealth, wife and others; and everywhere his mind will be wicked, sinful and crooked like the serpent's crawling.

The metre is भुजङ्गप्रयात-
भुजङ्गप्रयातं चतुर्भिर्यकारैः—

सुतधनपरिहीणः पञ्चमस्थे प्रचुरकलहयुक्तश्चार्कपुत्रे ।
विनिहतरिपुरोगः षष्ठयाते पिबति च वनितास्यं श्रीपुटोष्ठम् ॥४३॥

Sloka 43.—When Saturn passes through the 5th house, one will be bereft of sons and wealth, and will be involved in serious quarrels; when through the 6th, he will have his enemies completely subdued, and will also become free from diseases; he will lick the lips of a charming damsel.

The metre is पुटा-
वसुजलधिविरामौ नौपुटा म्यौ—

गच्छत्यध्वानं सप्तमे चाष्टमे च हीनः स्त्रीपुत्रैः सूर्यजे दीनचेष्टः ।
तद्वद्धर्मस्थे वैरहृद्रोगबन्धैर्धर्मोऽप्युच्छिद्येद्वैश्वदेवीक्रियाद्यः ॥४४॥

Sloka 44.—When Saturn passes through the 7th house, the person will wander away from home; when, through the 8th, he will be without wife and children, and will engage himself in mean activities; when through the 9th, he will suffer similar troubles, and his religious duties such as worshipping the sacred fire, will have a break through hatred, heart-disease and imprisonment.

The metre is वैश्वदेवी-

बाणाश्वैश्छिन्ना वैश्वदेवी ममौ यौ—

कर्मप्राप्तिर्दशमेऽर्थक्षयश्च विद्याकीर्त्योः परिहानिश्च सौरे ।
तैक्ष्ण्यं लाभे परयोषार्थलाभश्चान्त्ये प्राप्नोत्यपि शोकोर्मिमालाम् ॥

Sloka 45.—When Saturn passes though the 10th house the person will acquire some position (or work) but will suffer loss of wealth, learning and fame; when through the 11th, he will develop a sharp temper, will have intercourse with others' wives and also come by others' wealth; when through the 12th, he will get a series of the waves of miseries.

The metre is ऊर्मिमाला-

म्भौ तो गौ चेत्कथिता सोर्म्मिमाला—

अपि कालमपेक्ष्य च पात्रं शुभकृद्दिदधात्यनुरूपम् ।
न मधौ बहु कं कुडवे वा विसृजत्यपि मेघवितानः ॥४६॥

Sloka 46.—A planet that bestows by nature beneficial results yields its effects in conformity with the Dasa period through which the person is passing and with his merits. For the cloudy canopy does not release sufficient water even for (to fill) the Kudava measure in the spring season.

[Spring is not the proper time, nor the Kudava, a proper recipient.]

The metre is वितान-त्लिसगैरपि विद्धि वितानम् ।

रक्तैः पुष्पैर्गन्धैस्ताम्रैः कनकवृषवकुलकुसुमैर्दिवाकरभूसुतौ
भक्त्या पूज्याविन्दुर्धेन्वा सितकुसुमरजतमधुरैः सितश्च मदप्रदैः ।
कृष्णद्रव्यैः सौरिः सौम्यो मणिरजततिलककुसुमैर्गुरुः परिपीतकैः
प्रीतैः पीडा न स्यादुच्चाद्यादि पतति विशति यदि वा भुजङ्गविजृम्भितम्

Sloka 47.—The Sun and Mars should be devoutly worshipped with red flowers, copper-coloured perfumes, gold, bulls and Bakula blossoms; the Moon, with cows, white flowers, silver and sweet substances; Venus, with aphrodisiacs, etc.; Saturn, with black articles; Mercury, with gems, silver and Tilaka flowers; Jupiter, with yellow things. When these planets are pleased, there will be no trouble to the person, even if he falls down from a great height or enters the midst of sporting snakes.

The metre is भुजङ्गविजृम्भित- (of 26 syllables)-
वस्वीशाश्वैश्छेदोपेत ममतननयुगनरसलगैर्भुजङ्गविजृम्भितम् ।

शमयोद्धतामशुभदृष्टिमपि विबुधविप्रपूजया ।
शान्तिजपनियमदानदमैः सुजनाभिभाषणसमागमैस्तथा ॥४८॥

Sloka 48.—Ward off the evil effects of malefic aspects by the worship of Gods and Brahmins, by propitiatory ceremonies, Japa (repetition of holy Manthras), observances, gifts, self-control and speaking to and associating with Brahmins.

The metre is उद्गता- a विषम one-
प्रथमे सजौ यदि सलौ च नसजगुरुकाण्यनन्तरम् । -
यद्यथ भनजलगाः स्युरथो सजसा जगौ च भवतीयमुद्गता—

रविभौमौ पूर्वार्धे शशिसौरौ कथयतोऽन्त्यगौ राशेः ।
सदसल्लक्षणमार्यागीत्युपगीत्योर्यथासंख्यम् ॥४९॥

Sloka 49.—The Sun and Mars yield results, good or bad, in the first half of the sign travelled, while the Moon and Saturn, in the latter half. The गीति-Giti and उपगीति-Upagiti varieties of the Arya follow respectively the first half and second half of the ordinary Arya in both the halves.

Cf. बृ. जा. XXII-6.

आदौ यादृक् सौम्यः पश्चादपि तादृशो भवति ।
उपगीतेर्मात्राणां गणवत् सत्सम्प्रयोगो वा ॥५०॥

Sloka 50.—Mercury causes the same effects at the end of a Rasi as in its beginning (that is, the same effects throughout the sign), just as the number of groups of Matras is the same in both the halves of the Upagiti, or as friendship with the virtuous.

Cf. बृ. जा. - शशितनयः फलदस्तु सर्वकालम् ।

आर्याणामपि कुरुते विनाशमन्तर्गुरुर्विषमसंस्थः ।
गण इव षष्ठे दृष्टः स सर्वलघुतां जनं नयति ॥५१॥

Sloka 51.—Jupiter passing through the middle of odd houses produces disasters even to the righteous, and when through the 6th house, reduces the person to abject slavery or degradation, just as all varieties of the आर्या are spoiled by the presence of the जगण in the odd places, but it should be found in the 6th group, or it should consist of four short syllables,

Here the author gives the rule about the use of जगण in Arya metre. This has been already given in our notes on the 2nd Sloka of this Chapter.

अशुभनिरीक्षितः शुभफलो बलिना बलवा-
नशुभफलप्रदश्च शुभदृग्विषयोपगतः ।
अशुभशुभावपि स्वफलयोर्व्रजतः समता-
मिदमपि गीतकं च खलु नर्कुटकं च यथा ॥५२॥

Sloka 52.—When a strong benefic is aspected by a strong malefic, or when a strong malefic is aspected by a strong benefic, his benefic or malefic effects will be neutralised, just as the (Prakrit) Geetaka and (Sanskrit) Narkutaka are equal in all respects.

The metre is नर्कुटक—नजभजजा लगौ च यदि नर्कुटकं तु तदा—

नीचेऽरिभेऽस्ते चारिदृष्टस्य सर्वं वृथा यत् परिकीर्त्तितम् ।
पुरतोऽन्धस्येव कामिन्याः सविलासकटाक्षनिरीक्षणम् ।।५३।।

Sloka 53.—All the good effects enumerated above will be nullified, when the planet under consideration is in depression, in an inimical house, is eclipsed, or is aspected by an enemy, just as the amorous side-long glances of a loving damsel are futile on a blind man.

The metre is विलास-

तो मो यगौ यस्याद्यपादे स्यात्तौ ज्गौ तथा यत्र च दृश्यते ।
तदनु स्तौ मश्चतुर्थे स्यात् सससा लगु विलासमुदाहृतम् ॥

This is a विषमवृत्त- all the four feet are dissimilar.

सूर्यसुतोऽर्कफलसमश्चन्द्रसुतश्छन्दतः समनुयाति यथा ।
स्कन्धकमार्यागीतिर्वैतालीयं च मागधीगाथाऽऽर्याम् ।।५४।।

Sloka 54.—Saturn gives the same effects as the Sun does in his transit, while Mercury resembles in effect the planet he conjoins with, just as the (Prakrit) Skandhaka, follows (Sanskrit) Geeti, Magadhi Vaitaliya and Gatha, Arya in metrical feet.

सौरोऽर्करश्मियोगात् सविकारो लब्धवृद्धिरधिकतरम् ।
पित्तवदाचरति नृणां पथ्यकृतां न तु तथाऽऽर्याणाम् ।।५५।।

Sloka 55.—When Saturn is eclipsed by the Sun's rays, his power to do harm to human beings increases greatly, except in the case of those noble persons who act righteously, just as bile being greatly vitiated (made powerful) by men basking in the Sun, tortures them, leaving out those careful men who have a regulated diet.

This is in पथ्या metre, a kind of आर्या.

ले लात् पदं द्वितीयात् प्रथमात् परकेऽथ विषमयुजि चरमे ।
षष्ठो लोऽग्रेऽन्त्ये त्रिषु पादो भवति भवति तु पथ्या ॥

यादृशेन ग्रहेणेन्दुर्युक्तस्तादृग्भवेत्सोऽपि ।
मनोवृत्तिसमायोगाद्विकार इव वक्त्रस्य ॥५६॥

Sloka 56.—The nature of the Moon varies according to the planet she conjoins with, just as the facial expression does according to the mental frame.

The Moon is the mind of कालपुरुष. The metre is वक्त्र-

रौ यदा गौ तु वक्त्रं स्यात् न्रौ गावन्यत्र दृश्येते ।
तृतीये चरणे य्सौ गौ जसौ गुरुरथो गः स्यात् ॥

पञ्चमं लघु सर्वेषु सप्तमं द्विचतुर्थयोः ।
यद्वच्छ्लोकाक्षरं तद्वल्लघुतां याति दुःस्थितैः ॥५७॥

Sloka 57.—When planets are ill-placed, a man is belittled, just as the 5th syllable in all the quarters and the 7th in the 2nd and 4th are short in the श्लोक metre.

प्रकृत्यापि लघुर्यश्च वृत्तबाह्ये व्यवस्थितः ।
स याति गुरुतां लोके यदा स्युः सुस्थिता ग्रहाः ॥५८॥

Sloka 58.—A person, though low-born and of reprehensible conduct, becomes respectable in the world, when the planets are well-placed in transit, just as a short syllable occurring at the end of a foot comes to be treated as long.

प्रारब्धमसुस्थितैर्ग्रहैर्यत्र कर्मात्मविवृद्धये बुधैः ।
विनिहन्ति तदेव कर्म तान् वैतालीयमिवायथाकृतम् ॥५९॥

Sloka 59.—If the wise begin a work for achieving prosperity when the planets are ill-placed, that itself will destroy them, just as the ceremony for raising a goblin, done improperly, destroys the doer himself.

The metre is वैतालीय. This is an अर्द्धसमवृत्त where the first and third quarters are similar. while the second and fourth are of a different type. In the odd quarters, there are 14 Matras, and, in each of the even ones, they are 16 in number. All the four quarters are similar in one respect, *viz.*, they end in र Gana plus a short syllable and a long one. In the odd quarters, there will be 6 Matras remaining outside the Ganas, while in the even ones, there will be 8 Matras.

लाः षट् लर्गा नैधना अयुक्पादोऽष्टौ तु तथा समे च लाः ।
न समोऽत्र परेण युज्यते नैते षट् च निरन्तरा युजो ॥

सौस्थित्यमवेक्ष्य यो ग्रहेभ्यः काले प्रक्रमणं करोति राजा ।
अणुनापि स पौरुषेण वृत्तस्यौपच्छन्दसिकस्य याति पारम् ॥६०॥

Sloka 60.—A king, though endowed with little prowess, starting on an expedition at the proper time, in view of the good positions of the planets, (See XVI-40 *supra*) achieves greatness that is eulogised in the scriptures.

The metre is औपच्छन्दसिक. It is formed by the addition of a long syllable to each of the quarters of the वैतालीय.

पर्यन्ते र्यौ तथैव शेषमौपच्छन्दासिकं सुधीभिरुक्तम्—

उपचयभवनोपयातस्य भानोर्दिने कारयेद्धेमताम्राश्वकाष्ठास्थिच-
र्मौर्णिकाद्रिद्रुमत्वग्नखव्यालचौरायुधीयाटवीक्रूरराजोपसेवाभिषेकौषध
क्षौमपण्यादिगोपालकान्तारवैद्याश्मकूटावदाताभिविख्यातशूराहवश्ला-
घ्ययाज्ययग्निकर्माणि सिध्यन्ति लग्नस्थिते वा रवौ ।

Dandaka 61.—*a.* On the day presided over by the Sun, if he be passing through the 3rd, 6th, 10th or the 11th house from the Janma Rasi or posited in the Lagna, work connected with the following things may be done with advantage:- gold, copper, horse, wood, bones, skin, woollen articles, mountain, tree, a perfume called त्वक्, shell, serpent, thief, weapons, forest, cruel deeds, service of kings, coronation of kings, medicine, silk, trade (jungle products), cowherd, physician, stone, fraud, spotless ones, famous ones, heroic, famous in battle, one on march and fire.

शिशिरकिरणवासरे तस्य वाप्युद्गमे केन्द्रसंस्थेऽथवा भूषणं शंखमुक्ताब्जरूप्याम्बुयज्ञेक्षुभोज्याङ्गनाक्षीरसुस्निग्धवृक्षक्षुपानूपधान्यद्रवद्रव्यविप्राध्वगीतक्रियाशृङ्गिकृष्यादिसेनाधिपाक्रन्दभूपालसौभाग्यनक्तञ्चरश्लैष्मिकद्रव्यमातुल्यपुष्पाम्बरारम्भसिद्धिर्भवेत् ॥

Dandaka 61.—b. On a day presided over by the Moon, or when she is in the Lagna or when Kataka is rising, or when she is posited in one of the Kendra houses, work connected with the following things will be successful :— ornaments, conch-shells, pearls, lotus and the like, silver, water, sacrifice, sugar-cane, eatables, women, milk, milk-trees, grass, marshy place, corn, liquids Brahmins, path, singing, horned animals, agriculture, etc., commander of the army, a king who attacks another from behind, kings, evincing popularity, nocturnal beings, medicines for phlegm, maternal uncle, flowers and clothes.

क्षितितनयदिने प्रसिध्यन्ति घात्वाकरादीनि सर्वाणि कार्याणि चामीकराग्निप्रवालायुधक्रौर्यचौर्याभिघाताटवीदुर्गसेनाधिकारास्तथारक्तपुष्पद्रुमा रक्तमन्यच्च तिक्तं कटुद्रव्यकूटाहिपाशार्जितस्वाः कुमाराभिषक्छाक्यभिक्षुक्षपावृत्तिकोशेशशाठ्यानि सिध्यन्ति दम्भास्तथा ॥

Dandaka 61.—c. On the day presided over by Mars, the following things become successful :— All activities connected with mines, ores, etc., gold, fire, corals, weapons, cruel deeds, theft, hitting (attacking), forests, fortresses, command of an army, trees with red flowers, other red substances, bitter and pungent things, earning wealth by fraud and snake-charm, boys, physicians, Buddhist monks, nocturnal activities, lord of the exchequer, roguery and ostentations.

हरितमणिमहीसुगन्धीनि वस्त्राणि साधारणं नाटकं शास्त्रविज्ञानकाव्यानि सर्वाः कलायुक्तयो मन्त्रधातुक्रियावादनैपुण्यपुण्यव्रतायोगदूतास्तथाऽऽयुष्यमायानृतस्नानह्रस्वाणि दीर्घाणि मध्यानि च च्छन्दतश्चण्डवृष्टिप्रयातानुकारीणि कार्याणि सिद्ध्यन्ति सौम्यस्य लग्नेऽह्नि वा ॥६१॥

Dandaka 61.—d. When Mercury is in the Lagna or presides over the day, all work undertaken in connection with the following things will be crowned with success :—Green articles, gems, lands, perfumes, garments, things that are both harsh and mild, drama, Sastra, science, poetry, all fine arts, preparation of compounds, mixtures, etc., achieving a Mantra, alchemy, arguments, skill, meritorious deeds, observance of vows, messenger, tonics (that prolong life), feigned talk, lies, bath, things done in a short, moderate and long interval (or short, medium and long articles ?) as are the foot-prints on the earth during a heavy rain.

These four pieces of Dandaka are based upon the चण्डवृष्टिप्रयात and its longer forms which ordinarily has two न Ganas in the beginning followed by six र Ganas. The number of र Ganas can be increased at will. So, here we have 32 र Ganas. In this connection Pingalacharya says that रात and माण्डव्य give a different name to चण्डवृष्टिप्रयात. According to them, this variety is termed सुवर्ण; and the others are चण्डवेग, प्लव, जीमूत, वलाहक, भुजङ्ग and समुद्र. There are thus 7 kinds of Dandaka. There are no special names for

Dandakas which have more than 14 र Ganas. The names according to Pingalacharya are अर्ण, अर्णव, व्याल, जीमूत, लीलाकर, उद्दाम and शंख in addition to the basic Dandaka called चण्डवृष्टिप्रयात. As the Dandaka gradually increases from 7 र Ganas, it is also called प्रचित.

सुरगुरुदिवसे कनकं रजतं तुरगाः करिणो वृषभा भिषगौषधयः
द्विजपितृसुरकार्यपुरःस्थितघर्मनिवारणचामरभूषणभूपतयः ।
विबुधभवनधर्मसमाश्रयमङ्गलशास्त्रमनोज्ञबलप्रदसत्यगिरः
व्रतहवनधनानि च सिद्धिकराणि तथा रुचिराणि च वर्णकदण्डकवत् ॥

Dandaka 62.– On the day presided over by Jupiter, all things pertaining to the following may be done with advantage :—Gold, silver, horses, elephants, bulls, physicians, medicines, propitiation of Brahmins, the Manes and Gods, leaders (infantry), umbrellas, chowries, ornaments, kings, temples (or installation of deities and construction of houses), performance of Dharmic acts, auspicious ceremonies, Sastras, attractive things, tonics (or food that gives strength), truthful speech, observance of vows, sacrifices, wealth, beautiful and excellent things, like a stick with good colours.

The metre is वर्णकदण्डक of four feet - न न and 7 भ Ganas.

भृगुसुतदिवसे च चित्रवस्त्रवृष्यवेश्यकामिनीविलासहासयौवनोप-
भोगरम्यभूमयः स्फटिकरजतमन्मथोपचारवाहनेक्षुशारदप्रकारगोव-
णिक्कृषीवलौषधाम्बुजानि च ।

Dandaka 63.–*a*. On the day presided over by Venus, things connected with the following may lead to success :– Painting, clothes, aphrodisiacs, courtezans, loving damsels, sport, laugh, enjoyment of youth, places of attraction or enjoyment, crystals, silver, indulging in amorous activities, vehicles, sugar-cane, autumnal crops, cattle, trade, agriculture, medicines, and lotus and the like.

सवितृसुतदिने च कारयेन्महिष्यजोष्ट्रकृष्णलोहदासवृद्धनीचकर्मपक्षिचौरपाशिकान् च्युतविनयविशीर्णभाण्डहस्त्यपेक्षविघ्नकारणानि चान्यथा न साधयेत्समुद्रगोऽप्यपां कणम् ॥६३॥

Dandaka 63.—b. On the day presided over by Saturn, one ought to do work pertaining to the following things in order to achieve success:—She-buffalo, goat, camel, dark metal (iron); slaves, old persons, low-born persons, birds, thieves, hunters, the immodest, broken pots, elephant-catching and obstructionist-activities. Otherwise, one will not get even a drop of water in the ocean.

This whole is in समुद्रदण्डक, which is ननरजरजरजरजरलगु-*i.e.*, five र Ganas having जगण in their middle and ल and गु at the end.

विपुलामपि बुद्ध्वा छन्दोविचितिं भवति कार्यमेतावत् ।
श्रुतिसुखदवृत्तसङ्ग्रहमिममाह वराहमिहिरोऽतः ॥६४॥

Sloka 64.—Although one knows the extensive ramifications of the science of Prosody, one cannot do more than this (cannot employ other varieties of metres). Hence Varahamihira has given this summary or essence of metres that are pleasant to hear.

This is in विपुला, a kind of आर्या, which is of 3 kinds—(1) मुखविपुला, (2) जघनविपुला and (3) महाविपुला. (1) When, in the first half (*i. e.* between the first quarter and the 2nd) a word is broken (2) when such a breaking occurs in the second half; (3) when the break is in both the halves.

एकैव भवति पथ्या तिस्रो विपुलाश्चतस्र एवैताः ।
चपला भेदैस्त्रिभिरपि भिन्ना इति षोडशार्याः स्युः ॥
गीतिचतुष्टयमित्थं प्रत्येकं षोडशप्रकारं स्यात् ।
साकल्येनार्याणामशीतिरेवं विकल्पाः स्युः ॥

According to the commentator, Varahamihira has simplified the rules of Prosody and made them easily intelligible; besides that he has made them attractive. Here Varahamihira shows his erudite scholarship in other branches of science as well.

In this connection, the reader's attention is drawn to the following examples quoted by हलायुधभट्ट, the commentator of the छन्दःशास्त्र of Pingalacharya, where a remarkable knowledge of कन्यालक्षण is exhibited :

अतिदारुणा द्विजिह्वा परस्य रन्ध्रानुचारिणी कुटिला ।
दूरात्परिहरणीया नारी नागीव मुखचपला ॥
यस्या विलोचने पिङ्गले भ्रुवौ सङ्गते मुखं दीर्घम् ।
विपुलोन्नताश्च दन्ताः कान्तासौ भवति मुखचपला ॥
विपुलाभिजातवंशोद्भवापि रूपातिरेकरम्यापि ।
निर्वास्यते गृहाद्वल्लभापि चेद्भवति मुखचपला ॥
यत्पादस्य कनिष्ठा न स्पृशति महीमनामिका वापि ।
सा सर्वधूर्तभोग्या भवेदवश्यं जघनचपला ॥
यस्याः पादाङ्गुष्ठं व्यतीत्य याति प्रदेशिनी दीर्घा ।
विपुले कुले प्रसूतापि सा ध्रुवं जघनचपला स्यात् ॥
मकरध्वजसद्मनि दृश्यते स्फुटं तिलकलान्छनं यस्याः ।
विपुलान्वयप्रजातापि जायते जघनचपलासौ ॥

This commentator belonged to the 12th century A D. and was a minister of king Lakshmanasena of Bengal.

Thus ends the 104th Adhyaya on the "Effects of the Transits of Planets".

रूपसत्रम् ॥१०५॥ On the Worship of the Stellar Deity.

पादौ मूलं जङ्घे च रोहिणी जानुनी तथाश्विन्यः ।
ऊरू चाषाढद्वयमथ गुह्यं फल्गुनीद्वितयम् ॥१॥
कटिरपि च कृत्तिकापार्श्वयोश्च यमला भवन्ति भद्रपदाः ।
कुक्षिस्था रेवत्यो विज्ञेयमुरोऽनुराधा च ॥२॥

पृष्ठं विद्धि धनिष्ठां भुजौ विशाखा स्मृतौ करौ हस्तः ।
अङ्गुल्यश्च पुनर्वसुराश्लेषा सञ्ज्ञिताश्च नखाः ॥३॥
ग्रीवा ज्येष्ठा श्रवणं श्रवणौ पुष्यो मुखं द्विजाः स्वातिः ।
हसितं शतभिषगथ नासिका मघा मृगशिरो नेत्रे ॥४॥
चित्रा ललाटसंस्था शिरो भरण्यः शिरोरुहाश्चार्द्रा ।
नक्षत्रपुरुषकोऽयं कर्तव्यो रूपमिच्छद्भिः ॥५॥

Slokas 1-5.—The feet of the नक्षत्रपुरुष (stellar deity) are represnted by the asterism Mula ; the shanks, by Rohini ; the knees, by Aswini ; the thighs, by Purva and Uttara Ashadhas ; the privities, by Purva and Uttara Phalgunis ; the hips, by Krittika ; the sides, by Purva and Uttara Bhadrapadas ; the stomach, by Revati ; the breast, by Anuradha ; the back, by Dhanishta ; the arms, by Visakha ; the hands, by Hasta ; the fingers, by Punarvasu ; the nails (of the hands), by Aslesha ; the neck, by Jyeshta; the ears, by Sravana ; the mouth, by Pushya ; the teeth, by Swati ; laugh, by Satabhishak ; the nose, by Magha ; the eyes, by Mrigasiras ; the forehead, by Chitra; the head by Bharani ; and the hair, by Ardra. In this manner, the form of the stellar deity has to be constituted by those who wish for good physical features.

It is a well-known rule that in the description of the form of divine beings, we have to begin with their feet, and in the case of human beings, with the head.

चैत्रस्य बहुलपक्षे ह्यष्टम्यां मूलसंयुते चन्द्रे ।
ह्युपवासः कर्तव्यो विष्णुं सम्पूज्य धिष्ण्यं च ॥६॥

Sloka 6.—One ought to worship Lord Vishnu and the नक्षत्रपुरुष and then observe fast on the 8th day of the dark fortnight in the month of Chaitra, when the Moon passes through the asterism of Mula.

It is much better if it (the day) also happens to be **Monday.** The above worship itself is called Rupa-Satra (formal sacrifice).

Cf. गर्गं—
अष्टम्यां मधुमासस्य कृष्णपक्षे तु नैर्ऋते ।
नक्षत्रे चन्द्रवारे तु मुहूर्ते तु गुणान्विते ॥
प्रारम्भेद्रूपसत्राख्यं व्रतं धर्मात्मकः पुमान् ।
येन पूर्णेन मनुजो रूपशोभामवाप्नुयात् ॥

दद्याद्व्रते समाप्ते घृतपूर्णं भाजनं सुवर्णयुतम् ।
विप्राय कालविदुषे सरत्नवस्त्रं स्वशक्त्या च ॥७॥

Sloka 7.—When the above observance is over, the person should make a gift of a vessel filled with clarified butter, along with gold, gems and cloths according to his capacity to a Brahmin who is an expert astrologer.

अन्नैः क्षीरघृतोत्कटैः सहगुडैर्विप्रान् समभ्यर्चयेद्
दद्यात्तेषु सुवर्णवस्त्ररजतं लावण्यमिच्छन्नरः ।
पादर्क्षात्प्रभृति क्रमादुपवसन्नङ्गर्क्षनामस्वपि
कुर्यात् केशवपूजनं स्वविधिना धिष्ण्यस्य पूजां तथा ॥८॥

Sloka 8.—A person who wishes for beautiful features shall worship and feed Brahmins with food abounding in milk and ghee, mixed with jaggery; he should also present them with gold, cloths, and silver. Then he should fast regularly on the days when the Moon passes through the several asterisms beginning with Mula and representing the various limbs of the नक्षत्रपुरुष, and also worship in accordance witth Vedic rules both Lord Hari and the नक्षत्रपुरुष.

प्रलम्बबाहुः पृथुपीनवक्षाः क्षपाकरास्यः सितचारुदन्तः ।
गजेन्द्रगामी कमलायताक्षः स्त्रीचित्तहारी स्मरतुल्यमूर्त्तिः ॥९॥

Sloka 9.—One who has performed the above worship will have (in the next birth) long arms (touching the knees), broad and muscular breast, moon-like face, white and beautiful teeth, the gait of a lordly elephant, long eyes resembling the lotus, an appearance captivating the hearts of damsels and a body verily like that of Cupid.

शरदमलपूर्णचन्द्रद्युतिसदृशमुखी सरोजदलनेत्रा ।
रुचिरदशना सुकर्णा भ्रमरोदरसंनिभैः केशैः ॥१०॥
पुंस्कोकिलसमवाणी ताम्रोष्ठी पद्मपत्रकरचरणा ।
स्तनभारानतमध्या प्रदक्षिणावर्त्तया नाभ्या ॥११॥
कदलीकाण्डनिभोरूः सुश्रोणी वरकुकुन्दरा सुभगा ।
सुश्लिष्टाङ्गुलिपादा भवति प्रमदा मनुष्यश्च ॥१२॥

Slokas 10-12.—A woman who performs the worship as prescribed above will be born with a face as bright and spotless as the autumnal full Moon, eyes like the petals of lotus, beautiful (and sparkling) teeth, fine ears, hairs resemblng the belly of the bees, a voice as sweet as that of an intoxicated cuckoo, red lps, hands and feet as tender and charming as lotus-petals, a slender waist bending under the weight of the bosoms, a navel with turns from left to right, thighs similar to plantain trees, fine buttocks and excellent loins. She will win the love of her husband, and have well-knit toes. She may also be born a man.

यावन्नक्षत्रमाला विचरति गगने भूषयन्तीह भासा
तावन्नक्षत्रभूतो विचरति सह तैर्ब्रह्मणोऽह्नोऽवशेषम् ।
कल्पादौ चक्रवर्त्ती भवति हि मतिमांस्तत्क्षयाच्चापि भूयः
संसारे जायमानो भवति नरपतिर्ब्राह्मणो वा धनाढ्यः ॥१३॥

Sloka 13.—Such a person—man or woman—will become a star and move with the stars in the sky as long as the clusters of stars illumine the world, while moving in the sky till the end of the creator's day, *i. e.*, Kalpa. And when the universe is recreated, the person will become an intelligent monarch ; and will be reborn in the world as a king or a wealthy Brahmin.

मृगशीर्षाद्याः केशवनारायणमाधवाः सगोविन्दाः ।
विष्णुमधुसूदनाख्यौ त्रिविक्रमो वामनश्चैव ॥१४॥
श्रीधरनामा तस्मात् सहृषीकेशश्च पद्मनाभश्च ।
दामोदर इत्येते मासाः प्रोक्ता यथासंख्यम् ॥१५॥

Slokas 14-15.—The twelve lunar months beginning with Margasirsha are said to be presided over by Kesava, Narayana, Madhava, Govinda, Vishnu, Madhusudana, Trivikrama Vamana, Sridhara, Hrishikesa, Padmanabha and Damodara respectively.

Sloka 15, last quarter—मासेशाः स्युर्यथासंख्यम् is another reading

मासनामसमुपोषितो नरो द्वादशीषु विधिवत्त प्रकीर्तयन् ।
केशवं समभिपूज्य तत्पदं याति यत्र न हि जन्मजं भयम् ॥१६॥

Sloka 16.—One who fasts on the 12th days of the several months and worships Lord Kesava with his respective names attains His position, where there is absolutely no fear of re-birth. (He becomes one with Him or attains emancipation).

Thus ends the 105th Adhyaya on the "Worship of the Stellar or Deity."

उपसंहाराध्यायः ॥१०६॥ Conclusion.

ज्योतिःशास्त्रसमुद्रं प्रमथ्य मतिमन्दराद्रिणाऽथ मया ।
लोकस्यालोककरः शास्त्रशशाङ्कः समुत्क्षिप्तः ॥१॥

Sloka 1. –Having churned the ocean of Astrology with the मन्दर mountain of my intelligence, I have taken out the Moon of Science (correct knowledge) that affords light to the world.

The idea is brought out here beautifully through a metaphor. This means that this संहिता contains the quint-essence of the whole science of Astrology-cum-Astronomy.

पूर्वाचार्यग्रन्था नोत्सृष्टाः कुर्वता मया शास्त्रम् ।
तानवलोक्येदं च प्रयतध्वं कामतः सुजनाः ॥२॥

Sloka 2.—I have not discarded the works of ancient seers while writing this Sastra or scientific work. Hence, O Ye good men! You may by all means compare mine with theirs, and accept whichever you like.

अथवा कृशमपि सुजनः प्रथयति दोषार्णवाद्गुणं दृष्ट्वा ।
नीचस्तद्विपरीतः प्रकृतिरियं साध्वसाधूनाम् ॥३॥

Sloka 3.—Or, a good man finding some excellence (virtue), though slender, in an ocean of faults, proclaims that (virtue), while a mean-minded man does contrariwise (finding a small fault in an ocean of excellences, he proclaims the fault alone). This is the nature of the good and the wicked.

दुर्जनहुताशतप्तं काव्यसुवर्णं विशुद्धिमायाति ।
श्रावयितव्यं तस्माद्दुष्टजनस्य प्रयत्नेन ॥४॥

Sloka 4.—The gold of poetry being heated by the fire of wicked men becomes purified. Hence, it should be shown (read) to the wicked by all means.

ग्रन्थस्य यत्प्रचरतोऽस्य विनाशमेति
लेख्याद्बहुश्रुतमुखाधिगमक्रमेण ।

यद्वा मया कुकृतमल्पमिहाकृतं वा
कार्यं तदत्र विदुषा परिहृत्य रागम् ॥५॥

Sloka 5.—Whatever point of this work gets lost or altered in the course of its circulation by the fault of scribes or of students receiving oral instruction from the learned, may kindly be supplied or set right by scholars avoiding jealousy ; so too, whatever I have ill-done, done niggardly, or not done at all.

दिनकरमुनिगुरुचरणप्रणिपातकृतप्रसादमतिनेदम् ।
शास्त्रमुपसंगृहीतं नमोऽस्तु पूर्वप्रणेतृभ्यः ॥६॥

Sloka 6.—With my intellect rendered quite pure (clear)—[or with intelligence caused by the favour] on account of salutations offered to the feet of the Sun (and other planets), the sages such as Vyasa and my preceptor (i, e., my own father आदित्यदास), I have only summarised (or given the essence of) this science. Hence I make obeisance to the ancient authors.

Thus ends the 106th Adhyaya on "Conclusion".

शास्त्रानुक्रमणी ॥१०७॥ Table of Contents in this Science

This chapter must have been composed by somebody else.

शास्त्रोपनयः पूर्वं सांवत्सरसूत्रमर्कचाराश्च ।
शशिराहुभौमबुधगुरुसितमन्दशिखिग्रहाणां च ॥१॥

Sloka 1.—Introduction of the science is the first chapter in this work ; next come the astrological rules (or the rules of astrologers) ; next, the transit of the

Sun ; next, that of the Moon ; next, of Rahu ; then, of Mars, of Mercury, of Jupiter, of Venus, of Saturn and of the Ketus. (Altogether 11 chapters).

चारश्चागस्त्यमुनेः सप्तर्षीणां च कूर्मयोगश्च ।
नक्षत्राणां व्यूहो ग्रहभक्तिर्ग्रहविमर्दश्च ॥२॥

Sloka 2.—The 12th chapter deals with the Transit of Agasthya, (13) the next one, with that of the Great Bear (seven sages), next ; (14) with Nakshatra Kurma Vibhaga (Divisions of the country belonging to the Stars; next (15) with the Nakshatra Vyuha ; next (16) with the places and objects belonging to the several planets ; and next, (17) with planetary conflicts.

ग्रहशशियोगः सम्यग्ग्रहवर्षफलं ग्रहाणां च ।
शृङ्गाटसंस्थितानां मेघानां गर्भलक्षणं चैव ॥३॥

Sloka 3.—The next chapter (18) is on the Moon's conjunction with the planets ; next (19), on the years presided over by planets and their effects ; next (20), on planetary positions in the form of शृङ्गाटक configurations; and next (21), on the pregnancy of clouds.

धारणवर्षणरोहिणिवायव्याषाढभद्रपदयोगाः ।
क्षणवृष्टिः कुसुमलताः सन्ध्या चिह्नं दिशां दाहः ॥४॥

Sloka 4.—The next (22) is on the retention of rain-water by the clouds ; next (23), on the quantity of Rainfall ; next (24), on Rohini-Yoga ; next (25), on Swati-Yoga ; next (26), on Ashadha Yoga ; next (27), on Vata Chakra or Bhadrapada Yoga ; next (28), on immediate rain ; next (29) on flowers and creepers ; next (30), signs at twilights ; next (31), glow at the horizon.

भूकम्पोल्कापरिवेषलक्षणं शक्रचापखपुरं च ।
प्रतिसूर्यो निर्घातः सस्यद्रव्यार्घकाण्डं च ॥५॥

Sloka 5.—The next (32) chapter deals with earthquakes ; the next (33), with meteors ; the next (34), with halos round the luminaries ; the next (35), with rainbows ; the next (36), with aerial city ; the next (37), with Mock Suns ; the next (39), with portentous thunder ; the next (40), with the growth of crops ; the next, (41), with the classification of substances ; the next (42), with fluctuation of prices.

इन्द्रध्वजनीराजनखञ्जनकोत्पातबर्हिचित्रं च ।
पुष्पाभिषेकपट्टप्रमाणासिलक्षणं वास्तु ॥६॥

Sloka 6.—The next (43) chapter deals with the glories of Indra's banner ; the next (44), with lustration ceremony ; the next (45), with wagtails ; the next (46), with portentous phenomena ; the next (47), with Mayura Chitraka (or motley miscellany) ; the next (48), with royal ablutions ; the next (49), with royal crowns ; the next (50), with swords ; the next (53), with architecture.

उदकार्गलमारामिकममरालयलक्षणं कुलिशलेपः ।
प्रतिमावनप्रवेशः सुरभवनानां प्रतिष्ठा च ॥७॥

Sloka 7.—The next (54) chapter deals with the exploration of water-springs ; the next (55), with the treatment of trees ; the next (56), with the description of temples ; the next (57), with adamantine glue ; the next (58), with idols ; the next (59), with entry into the forest ; and the next (60), with installation of idols.

चिह्नं गवामथ शुनां कुक्कुटकूर्माजपुरुषचिह्नं च ।
पञ्चमनुष्यविभागः स्त्रीचिह्नं वस्त्रविच्छेदः ॥८॥

Sloka 8.—The next (61) chapter treats of the signs of cows ; the next (62), of dogs ; the next (63), of cocks ;

the next (64), of tortoises; the next (65), of goats; the next (68), of men; the next (69), of five kinds of great men; the next (70), of maidens; the next (71), of omens from slits of garments.

चामरदण्डपरीक्षा स्त्रीस्तोत्रं चापि सुभगकरणं च ।
कान्दर्पिकानुलेपनपुंस्त्रीकाध्यायशयनविधिः ॥९॥

Sloka 9.—The next (72) chapter treats of chowries; the next (73), of umbrellas; the next (74), of praise of women; the next (75), of winning of affection; the next (76), of erotic remedies; the next (77), of perfumes; the next (78), of sexual union; and the next (79), of couches.

वज्रपरीक्षामौक्तिकलक्षणमथ पद्मरागमरकतयोः ।
दीपस्य लक्षणं दन्तधावनं शाकुनं मिश्रम् ॥१०॥

Sloka 10.—The next (80) chapter treats of gems (diamonds); the next (81), of pearls; the next (82), of rubies; the next (83), of emeralds; the next (84), of lamps; the next (85), of tooth-sticks; and the next (86), of omens through birds and beasts.

अन्तरचक्रं विरुतं श्वचेष्टितं विरुतमथ शिवायाश्च ।
चरितं मृगाश्वकरिणां वायसविद्योत्तरं च ततः ॥११॥

Sloka 11.—The next (87) chapter treats of the circle of Quarters; the next (88), of cries of birds and beasts; the next (89), of the circle of dogs; the next (90), of the cries of jackals; the next (91), of the movements of wild animals; the next (93), of horses; the next (94), of elephants; the next (95), of the cries of crows; and the next (96), of further omens.

पाको नक्षत्रगुणास्तिथिकरणगुणाः सधिष्ण्यजन्मगुणाः ।
गोचरमथ ग्रहाणां कथितो नक्षत्रपुरुषश्च ॥१२॥

Sloka 12.—The next (97) chapter treats of the time of fruition of effects; the next (98), of the functions and qualities of the asterisms; the next (99), of functions and properties of the Tithies; and the next (100), of the qualities of the Karanas; the next, of the effects of birth in the several asterisms; the next (104), of the transits of planets; and the last, the worship of the stellar deity.

शतमिदमध्यायानामनुपरिपाटिक्रमादनुक्रान्तम् ।
अत्र श्लोकसहस्राण्याबद्धान्यूनचत्वारि ॥१३॥

Sloka 13.—Thus have the above one hundred chapters been listed in regular order and verses equivalent to 3900 ones of the Sloka metre have been composed in this work.

The commentator says that this number does not include the verses of chapters on वातचक्र, अङ्गविद्या, पिटकलक्षणं, अश्वलक्षण, and गजलक्षण. They being included, it will be 4000 verses.

अत्रैवान्तर्भूतं परिशेषं निगादितं च यात्रायाम् ।
बह्वाश्चर्यं जातकमुक्तं करणं च बहुचोद्यम् ॥१४॥

Sloka 14.—This work contains matters relating to journey (यात्रा); the work bearing that name gives fuller details that are not mentioned here. I have already written the Brihat Jataka, containing very many wonderful materials, also the Karana (पञ्चसिद्धान्तिका) which has been enlogised by many.

Thus ends the 107th Adhyaya on the "Table of Contents in this science.

स्वस्ति श्रीः

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इ	26	क	210	ध	36	ल	23
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उ	85	ग	75	प	257	श	154
ऊ	9	घ	7	फ	12	ष	22
ऋ	6	च	62	ब	36	स	263
ए	39	छ	16	भ	78	ह	50
ऐ	19	ज	54	म	136	Total	2784

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1	11	23	10	45	16	67	10	89	20
2	22	24	36	46	99	68	116	90	15
3	39	25	6	47	28	69	40	91	3
4	32	26	15	48	87	70	26	92	3
5	98	27	9	49	8	71	14	93	15
6	13	28	24	50	26	72	6	94	14
7	20	29	14	51	44	73	6	95	62
8	53	30	33	52	10	74	20	96	17
9	45	31	5	53	125	75	10	97	17
10	21	32	32	54	125	76	12	98	17
11	62	33	30	55	31	77	37	99	3
12	22	34	23	56	31	78	26	100	8
13	11	35	8	57	8	79	39	101	14
14	33	36	5	58	58	80	18	102	7
15	32	37	3	59	14	81	36	103	13
16	42	38	8	60	22	82	11	104	64
17	27	39	5	61	19	83	1	105	16
18	8	40	14	62	2	84	2	106	6
19	22	41	13	63	3	85	9	107	14
20	9	42	14	64	3	86	80		
21	37	43	68	65	11	87	45	Total	2784
22	8	44	28	66	5	88	47		

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